

WORLD ORDER

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Essential Bahá'í Teachings

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I.

BAHÁ'Í: NAME OF A WORLD FAITH

BAHÁ'Í is the name of the World Faith which in less than one hundred years has spread to sixty countries, translated its sacred literature into forty-two languages, and brought into spiritual fellowship a host of persons who had been estranged by prejudice of race, class and creed. A point of unity, a center of agreement, a basis of reconciliation for the diverse peoples of mankind!

The word *Bahá'í* means *glory*. A Bahá'í is one who accepts the Faith founded by Bahá'u'lláh, whose name means *Glory of God*. His Faith brings a mighty renewal of hope in the triumph of righteousness on earth; it quickens the spirit of understanding which binds the soul to God; it offers a source of pure and undefiled spiritual knowledge; it

rekindles the flame of devotion and love which are the true happiness of man.

"O Son of Man!" the Prophet reveals, "I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life."

When you hear or see the name *Bahá'í*, think of it as a sign-post pointing you along the safe highway leading through the turmoil, the suffering, the chaos and the upheavals of this day to the haven of certitude and peace. The Bahá'í Faith offers each of us a glorious gift—perfect trust in the fulfilment of the Creator's promise to mankind. Have we turned away from that promise as an illusion of the childhood of the human race? Have we abandoned even the idea of a Divine promise as a superstition which will not endure the test of modern science? Have we lost hope in the coming

of justice because creeds and sects have disagreed? Do we feel discouraged because strife, prejudice and materialism have so far brought every mighty people and proud civilization to eclipse?

There is a clear *Bahá'í* answer to these arguments of doubt and unbelief.

It is that for every *Divine* promise there has been a *time* and also a *way* of fulfilment. To attain to assurance of this supreme spiritual mystery is the greatest privilege bestowed upon human beings.

Time and way of fulfilment: The *time* is whenever the Manifestation of God, the holy Prophet and Messenger, comes to earth, age after age, to revive faith, restore the Divine law, and to enlarge the foundation of civilization. The *way* is through the living spirit of faith, sacrifice, unity and understanding which He inspires among men. From earliest times, revealed religion has demonstrated the validity of God's promise, for through its power, and its power alone, has civilization been re-created out of wreckage and destruction.

"Every one of them," says Bahá'u'lláh of the Prophets, "is the way of God that connecteth this world with the realms above, and the Standard of His Truth unto every one in the kingdoms of earth and heaven. They are the

Manifestations of God amidst men, the evidences of His truth, and the signs of His glory." "The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race," the Bahá'í teachings declare, "and to foster the spirit of love and fellowship amongst men." "There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God."

Our very time, the Bahá'í believes, is the Promised Day of the gathering together of the long-scattered peoples and their welding together, in the flame of a common agony, into one organic union, one race, one faith, one mankind. Our worldwide suffering is the outer sign that the limitations of the past, the separations, the prejudices, are one by one being overthrown by the force of the truth that man is one. "The whole human race hath longed for this Day," Bahá'u'lláh has said, "That perchance it may fulfil that which well beseemeth its station, and is worthy of its destiny."

II.

WHAT ARE THE BAHÁ'Í PRINCIPLES?

"Heavenly teachings applicable to the advancement in human

conditions have been revealed in this merciful age," the Bahá'í Faith declares. "This reformation and renewal of the fundamental reality of religion constitute the true and outworking spirit of modernism, the unmistakable light of the world, the manifest effulgence of the Word of God, the divine remedy for all human ailments and the bounty of eternal life to all mankind."

Why are new truths and spiritual principles necessary? Because our characters and our virtues reflect the needs and conditions of an age that has passed away. Human beings have become adapted to life in relatively small, self-sustaining and independent societies. Our outlook and our habits were formed when no one had to consider what people might be doing or planning in other parts of the world. Therefore humanity is today in dire need of a broadening of outlook, a clarification of vision and a re-education in ideas and habits, so that we can master the problems of a civilization that has suddenly expanded to include the whole world. Science has created this new and greater world, but men's emotions are still trying to lag behind in the village of yesterday.

The Bahá'í principles are world principles. They produce men and women who can rise

above prejudice of race, class and creed and meet the tasks which destiny has set for us in this new age. They are the first lessons we are to learn in order to develop our latent powers and resources as members of a human race which has come to its hour of supreme destiny.

Ponder the significance of these principles, for they offer our souls and minds the tools they must have in order to solve the problems of our time.

There are thirteen of these principles in the following summary:

"The oneness of the world of humanity. The protection and guidance of the Holy Spirit. The foundation of all religion is one. Religion must be the cause of unity. Religion must accord with science and reason. Independent investigation of truth. Equality between men and women. The abandonment of all prejudices among mankind. Universal peace. Universal education. A universal language. Solution of the economic problem. An international Tribunal."

What is the source of these truths?

The Bahá'í teachings declare that spiritual truth is revealed to man by the Manifestation of God, and to attain it we must have faith in its divine source and origin. To accept spiritual truth

we must practice it in our lives, for passive belief is a form of denial and not a proof of acceptance. The new life offered to us by the Bahá'í Faith calls for heroic action and true understanding. In essence, the Bahá'í principles mean that human nature can and will be regenerated, and this inner change of spirit is what distinguishes revealed truth from philosophy, policy or partisan program.

The Bahá'í answer to the problem of transmuting world chaos into world order sounds both warning and assurance. "People are holding to the counterfeit and imitation, negligent of the reality which unifies, so they are bereft and deprived of the radiance of religion. . . . The world of humanity is walking in darkness because it is out of touch with the world of God. . . . When a divine, spiritual illumination becomes manifest . . . when divine instruction and guidance appear, then enlightenment follows, a new spirit is realized within, a new power descends and a new life is given. It is like the birth from the animal kingdom into the kingdom of man."

It is yesterday's limited and divided world which is being purified and reshaped on the anvil of universal war. Tomorrow's world is to arise when this proc-

ess is complete—a world which answers to the ancient promises of religion in all races and to the deepest hopes in the heart of all peoples of earth. The sufferings through which we pass are no mere historical incident but a manifestation of the Will of God. Therefore the victory of truth is assured, but the path is the path of sacrifice until we become worthy to serve the cause of truth. "Unity is the expression of the loving power of God," 'Abdu'l-Bahá has said.

III.

THE BAHÁ'Í CONCEPT OF MAN

"O Son of Man! My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting."

These words of Bahá'u'lláh summon us to seek and find a true understanding of our own beings. They create a place of peace where for these few moments we may open our souls to new light, new truth and new life. For Bahá'u'lláh continues this majestic theme of man's spiritual nature and his victory over death and hate and fear:

"O Son of Man! I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life."

"O Son of Spirit! Noble have

I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created. . . . Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble."

Age after age the Creator speaks through the words of His Manifestations, establishing on earth a Source of love and truth and law—a wellspring where the sincere soul may find comfort and strength. Centuries have passed since the Messenger walked among men to be their quickener, their educator and their guide. The souls of men have become darkened, devoid of assurance in immortality, uncertain of the path, and unconscious of the social laws and principles which fulfil God's purpose on earth. Hence the gradual development of problems between race, class, nation and creed, incapable to all seeming, of solution through peaceful means. For peace had left the human heart, and when peace leaves the heart, conflict becomes the principle of existence.

Now the Manifestation has returned to earth for the renewal of the spiritual life, and in the words of Bahá'u'lláh we find the consolation, the courage, and the

meaning, without which our lives become a burden and a torment.

"O Son of Spirit! The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?"

The Bahá'í teachings also have a less mystical explanation of the reality of man:

"Man is intelligent, instinctively and consciously intelligent; nature is not. . . . Man is the discoverer of the mysteries of nature; nature is not conscious of these mysteries herself. It is evident therefore that man is dual in aspect; as an animal he is subject to nature, but in his spiritual or conscious being he transcends the world of material existence. His spiritual powers being nobler and higher, they possess virtues of which nature intrinsically has no evidence; therefore they triumph over natural conditions. . . . Therefore you must thank God that He has bestowed upon you the blessing of life and existence in the human kingdom. Strive diligently to acquire virtues befitting your degree and station. . . . Ascend to the zenith of an existence which is never beclouded by the fears and forebodings of non-existence."

Man's soul, like the fruitful tree, appears first in the condition of the seed. That is why the materialists deny spiritual reality—they look at the small, hard husk of the seed and feel that the tree can never develop from it. They look upon physical personality and condemn as unscientific the faith that supernatural powers and immortal being are latent and concealed within. That is why the Manifestation of God returns to the world in its hour of doubt and denial. He is the Divine Gardener who cultivates the soul of man, guiding its development until the fruitful tree of faith and assurance stands in the Paradise of the love of God. "The purpose of the creation of man is the attainment of the supreme virtues of humanity through descent of the heavenly bestowals."

IV.

RELIGIOUS UNITY

The crucial task of this age is to establish cooperation as the fundamental law of human life. Power must be found to create world unity or the nations perish.

We have seen the principle of strife and competition develop down the ages from tribe to city, and from city to nation, until now the world is overwhelmed by war. In modern times, when the nations were not in conflict, class and race dissension arose to im-

peril the structure of civilization. The condition we call "peace" has not been peace but preparation for renewal of violence. No moral or ethical force existing in the past has been able to prevent this development of strife nor transmute the agencies of civilization into instruments for the promotion of the law of God.

Why could not the nineteenth century, with all its knowledge and culture, attain the goal of universal peace? Because, as the Bahá'í Faith steadfastly upholds, mankind was fatally divided in its allegiance to its divine Creator. Without unity of faith and agreement on the spiritual teachings which set forth the purpose of human life, the aim of our existence, and the laws and principles which come from God and are to be obeyed by governments as well as by peoples and races, there can be no political nor economic unity. Spiritual unity is the source and cause of all true cooperation among men. Singleness of faith is the gate which stands between the age of war and the age of peace, between a war-torn humanity and a humanity which has attained the blessings of God.

But just what, I ask, is religious unity? The Baha'i teachings illumine this vital question with calm, radiant light. Religious unity is union in acceptance

of and obedience to the prophet and messenger whom God sends to each age. Religious unity is union in the spirit and in the law of God. The worldly conception of tolerance between conflicting creeds and sects is not unity—it is merely agreement to disagree. In such an attitude there is no true conception of brotherhood among men nor oneness of divine Truth.

Bahá'u'lláh utters the true call to unity in these words: "O contending peoples and kindreds of the earth! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you. Then will the effulgence of this world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne. . . . There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God."

The mysterious connection between spiritual truth and world unity was set forth by Bahá'u'lláh more than seventy years ago in this statement: "That which the Lord hath ordained as the sovereign remedy and mighti-

est instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled an all-powerful and inspired Physician."

The Bahá'í teachings have given the world an entirely new perspective on the history of religion. The Bahá'í looks upon each successive Revelation as an added chapter in the Divine Book. The Bahá'í acknowledges that all the prophets and messengers came from the one God and were one in spirit and in purpose. Each prophet has renewed the spirit of faith, and revealed a greater degree of truth to meet the needs of an evolving race. Again we turn to Bahá'u'lláh for the essence of the matter: "Know thou assuredly that the essence of all the Prophets of God is one and the same. Their unity is absolute. God, the Creator, saith—there is no distinction whatsoever among the Bearers of My Message. They all have but one purpose; their secret is the same secret. To prefer one in honor to another, to exalt certain ones above the rest, is in no wise to be permitted."

Thus it becomes clear that the basis of universal spiritual agreement has been firmly laid, since the followers of each Prophet are

required to recognize that all other Prophets were divinely inspired. The contention and dispute about matters of truth and conscience has been annulled. The substitution of man-made creeds and philosophies for Revelation has been forbidden. The eternal path to God has been cleared of the debris which for so long has hidden the Way. "The Prophets of God should be regarded as Physicians whose task is to foster the well-being of the world and its peoples, that, through the spirit of oneness, they may heal the sickness of a divided humanity."

V.

THE ONENESS OF MANKIND

In this great age of the maturity of mankind, the very essence of spiritual truth has been revealed in the teachings of Bahá'u'lláh. Former times, because of conditions of limitation, could only realize as prophetic hope what today has become the fundamental principle of human existence. Yesterday our life was the life of race, or class or nation; today our life has become dependent upon the consummation of the unity of all mankind.

Step by step the successive faiths disclosed the coming of a kingdom of righteousness and peace. Bahá'u'lláh's declaration of the oneness of mankind signaled that this our day and age

will realize the divine assurance of victory.

Bahá'u'lláh declared: "The utterance of God is a lamp, whose light is these words—Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship. He Who is the Day Star of Truth beareth Me witness! So powerful is the light of unity that it can illumine the whole earth."

"In this way," the Bahá'í teachings explain, "His Holiness Bahá'u'lláh expressed the oneness of mankind, whereas in all religious teachings of the past, the human world has been represented as divided into two parts, one known as the people of the Book of God, or the 'pure tree' and the other the people of infidelity and error or the 'evil tree.' The former were considered as belonging to the faithful and the others to the hosts of the irreligious and infidel; one part of humanity the recipients of divine mercy and the other the object of the wrath of their Creator. His Holiness Bahá'u'lláh removed this by proclaiming the oneness of the world of humanity and this principle is specialized in His teachings for He has submerged all mankind in the sea of Divine generosity."

But the Bahá'í teachings like-

wise warn that spiritual truth, once revealed, cannot be evaded nor annulled by human device. "Humanity has, alas, with increasing insistence, preferred, instead of acknowledging and adoring the Spirit of God as embodied in His religion in this day, to worship those false idols, untruths and half-truths, which are obscuring its religions, corrupting its spiritual life, convulsing its political institutions, corroding its social fabric, and shattering its economic structure. . . . The chief idols in the desecrated temple of mankind are none other than the triple gods of Nationalism, Racialism and Communism, at whose altars governments and peoples . . . are, in various forms and in different degrees, now worshipping.

"The theories and policies, so unsound, so pernicious, which deify the state and exalt the nation above mankind, which seek to subordinate the sister races of the world to one single race, which discriminate between the black and the white, and which tolerate the dominance of one privileged class over all others—these are the dark, the false, the crooked doctrines for which any man or people who believes in them, or acts upon them, must, sooner or later, incur the wrath and chastisement of God."

All our conceptions of life

have been plunged into the cauldron of world conflict, but what will emerge is the pure gold of truth, free from the dross of traditional pride and prejudice which has set one people against another in all generations of past history. Those who can realize the oneness of mankind in this hour have attained the strong foundation of assurance which nothing can impair.

As the Bahá'í teachings reveal: "The real brotherhood is spiritual, for physical brotherhood is subject to separation. The wars of the outer world of existence separate mankind but in the eternal world of spiritual brotherhood separation is unknown. Material or physical association is based upon earthly interests but divine fellowship owes its existence to the breaths of the Holy Spirit. Spiritual brotherhood may be likened to the light while the souls of humankind are as lanterns. The incandescent lamps here are many, yet the light is one."

VI.

THE BAHÁ'Í HOUSE OF WORSHIP

With the help of donations made by Bahá'ís of the Orient, Europe, Africa and South America, the American Bahá'ís are constructing an imposing and beautiful edifice to serve as the House of Worship of a world

Faith. Here is the real "inter-religious" activity and program of our age, for the Bahá'ís whose devotion and unity have raised this Temple entered the Cause of Bahá'u'lláh from the different inherited creeds and sects of Christianity, Judaism, Muhammadism and the religions of the Far East. By their solidarity and agreement, Bahá'u'lláh's call to the oneness of the religion of God has been given substance and reality.

The Bahá'í House of Worship is located beside Lake Michigan, in Wilmette, Illinois, a few miles north of Chicago. Its architectural design and its method of construction have succeeded notably in creating an adequate physical symbol of the divine truth which Bahá'u'lláh revealed for the needs of this age.

The visitor in approaching the building sees first the great circular dome, then the clerestory and gallery, and last the main-story, the pylons and the eighteen circular steps surrounding the structure at its base and leading to the nine entrance doors. The Bahá'í House of Worship is a nine-sided structure, and later this basic principle of nine will be carried out in a scheme of gardens and walks when the landscaping work is done.

The outside diameter of the eighteen steps is 202 feet. The

dome stands 136 feet above the main floor. The main floor itself has a diameter of 153 feet.

What the visitor finds most interesting is the treatment of the outer surface of the building. This consists of an intricate scheme of decoration embodying the symbols of former religions, carried out in architectural concrete, the units of which were cast in molds made from hand-carved models. This new plastic medium is a mixture of crushed quartz and white cement, producing a brilliant white surface.

But these considerations, while interesting, are to the Bahá'ís only important because the edifice is like a mirror which can reflect into the outer world the spirit and meaning of an entirely new revelation of God. Otherwise they would not have attempted to add one more to the thousands of churches and temples already in existence. The universality of religion is enshrined in this new edifice for the world to recognize and revere, when the needs of a broken humanity to build a new, world civilization on the shattered ruins of the past become so powerful that mankind will willingly leave the struggle and conflict of creed and sect behind. The Bahá'í House of Worship reflects the new age because it is an agency for the unification and reconcili-

ation of the people and not an instrument for their continued separation in the name of faith.

The proof and evidence of this universality, already attested by the diversity of religious origin of the believers themselves, is clearly indicated in the fact that in this House of Worship there will never be any professional clergy or religious leader, no sermons and no ceremonial. Those who enter will find themselves in an atmosphere of prayer and meditation, and the only words to be uttered are the words of the Prophet of God. To the Bahá'ís, daily life is the arena for the practice of spiritual truths, and worship is a mysterious invocation of power to live according to His will.

There is no need for human imagination or dogma when we have such sublime utterances as these words of Bahá'u'lláh: "O Children of Men! Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from the same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with

the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest."

Just as the coming of the physical springtime is revealed by the appearance of the new leaves and buds, so the spiritual springtime of the new Prophet becomes manifest in new truths which stir the heart of mankind. "The gift of God to this enlightened age," the Bahá'í teachings declare, "is the knowledge of the oneness of mankind and the fundamental oneness of religion."

Human beings today have been given the greatest mission ever laid upon mankind; the construction of a society of justice and peace. Before we can build, we must have the pattern of peace in our hearts and the practice of justice in our lives. This is the meaning of the Bahá'í House of Worship, its distinction and its glory—those who follow Bahá'u'lláh build upon the pattern of peace which God has ordained!

These scripts were presented over Station WAIT, Chicago, in six consecutive broadcasts during September and October, 1942, under the auspices of the National Spiritual Assembly.

A New Attitude in Education

PHYLLIS HALL

MR. WILLIAM SAROYAN in his book *Inhale and Exhale*¹ tells of a supermouse who exhorts his fellow mice in their basement chamber with these words: "They've got traps up there now with cheese in them. You go to get the cheese and something comes down over you and kills you. . . . Stay away. . . . It is better to go hungry and be alive than to get a little piece of cheese in your mouth and then be killed."

It is easy for us in the world of man to understand the traps for mice, but there are traps for men, too. One of these is the habit of evading facts, because of the comfort this escape brings to our emotions. Life will not allow of our evasions; by its harshest law we must either go forward or back. When the path seems too difficult, we often refuse to go forward and fall back, flee, avoid the issue and fall into the trap of evasion that kills the freedom of spirit that is every man's heritage.

Bahá'u'lláh brings these words to help us rise from the basement chamber of our undeveloped selves; "Bring thyself to account

each day ere thou art summoned to a reckoning. . . ."

On the whole we do not find it easy to follow this advice. We find it easier to go right on disliking or being afraid of people and customs that we do not understand. It is hard to call our dislikes and fears to a reckoning each day, and to see them for what they are.

Yet, when race riots, political wars, religious bigotry, or too tardy acceptance of scientific discoveries, kill something that we hold dear, we are apt to blame God for the misfortune. It would be more honest to blame our refusal to subscribe to the principle of the independent investigation of truth. Our refusal to go forward with a questing mind and an open heart brings us into a cul de sac where circumstances either destroy us, or force us to scale the wall of blindness that blocks our progress.

Dr. John Granrud, Superintendent of Schools, in the city of Springfield, Massachusetts, is the leader of an educational plan that was suggested to his community by the 1939 National Conference of Christians and Jews.

¹Published by Random House, 1936.

Springfield is a typical American city, where more than forty different nationalities and their fusions compose a tapestry of divergent backgrounds for its citizens. Here, indeed, is a setting where neighbor might well misunderstand his neighbor; and suspicion of the unknown run rife.

Dr. Granrud's theory is that prejudice is a virulent disease of the spirit, based on ignorance, and that it must be prevented and controlled intelligently, just as we work to circumscribe the spread of contagious diseases of the body. His plan is to inspire honest and disciplined thinking in the community as a whole. Although he works primarily with the children in the schools, he reaches adults through the press, radio, cinema, libraries, churches, and study and service clubs.

From the pre-school days to the graduation of the Springfield child, the school system attempts to help him eliminate the fear of the unknown with the tool of honest, courageous, friendly and spirited investigation.

Pamphlets explaining what the small child will encounter upon enrollment in the nursery school reassure all concerned, and encourage pre-entry visits to the school to familiarize the youngsters with the setting for their new experience.

The teachers themselves have

no fear that racial, religious, or political prejudice will jeopardize their own professional positions. The group responsible for hiring school personnel is deliberately made representative of divergent racial and religious groups. Well publicized methods of choosing teachers on a merit basis give these school employes a feeling of personal security that helps them create a sympathetic and friendly atmosphere for the children.

In these classrooms the differences in the ethical origins of the boys and girls are not the cause of unfriendly suspicion, but rather serve as delightful points of departure, through which they, as a group, can explore more of the wonders of this wide world.

Thus the Springfield schools try to build a social structure consonant with the needs of this world, where the goal of brotherhood pyramids from a broad foundation of divergent allegiances and particular loyalties.

As the young people continue through the grammar grades in the Springfield, Massachusetts, public schools, another potent fear is subtracted from their social attitude, and that is the fear of making a mistake. Mistakes are faced as facts without emotional overtones. When a mistake is made, the energy often squandered in useless blame and

recriminations is harnessed to an honest effort to correct the mistake.

The history of the world, the story of what their forefathers accomplished both in this country and in the nations of the old world, is studied objectively. They learn that then, even as now, mistakes were made, and they look at the results and try to render a just account. Although they find that none of the heroes of the past or of the present hold a flawless record, yet they discover that they can profit by their good example. They note that in the long run the ideas that bring the greatest good to the greatest number survive, no matter what furor of antagonism surrounded their birth.

Through the social studies these pupils try to bring to light the reasons why people will listen to and believe malicious rumors. Here these young people learn to guard against the common human weakness of following blindly anyone who will put into words any dissatisfaction with life that lies voiceless in the heart. Through their studies, they discover the necessity for keeping informed, in order to guard against being hemmed in by misinformation, for they learn that people who are ignorant of the facts readily trust anyone who feels as they do and sympathizes

with their plight, and who seems to speak with authority, even though he offers no intelligent solution to their problem.

When these children reach the Junior High School, the entire social science course is devoted to the study of how our own governmental procedures have grown out of the practices of older civilizations. Those whose ancestry stems recently from the countries abroad take particular pride in the contributions that their freedom loving ancestors have made in overcoming tyranny. The knowledge that the love of freedom and justice is old in the heart of humanity strikes root-depth in all their hearts.

The growing awareness of the fact that American democracy is the fruit of the ideals of people from all over the world gives them the feeling of the flexibility of their government, and of their own power and responsibility to improve its expression through their own lives. This is in accord with the words of Shoghi Effendi in *The Goal of a New World Order*. ". . . Legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine."

Further on in the course of

study, the points of similarity in the great world religions are studied, and a sympathy and respect for the faith of their fellows replaces the ignorance and ridicule that too often attend sectarian belief. In harmonizing divergent convictions of faith, the common denominator struck by the Word of God in all religions is emphasized, e. g. the principle of treating others as we would wish them to treat us.

On entering High School, these budding men and women, in further search for the common ground that binds them, first trace their own family trees, then study those of other students. Together, they learn the climatic conditions, history, language, tradition, thought and habits that differentiate the peoples of the world.

From this study of their own family lives, they trace the growth of human social evolution—trace it from the formation of tribal solidarity, through the constitution of the city-state, expanding into the institution of independent and sovereign nations. Here in the microcosm of their classroom they can envisage the possibility of “a world organically unified in all the essential aspects of its life . . . and yet infinite in the diversity of the national characteristics of its federated units.”

When the pupil is ready to graduate, if he wishes to enter the working world, he is recommended for employment on the basis of skill. If a business firm calls for the best worker they have in a certain line, the best worker in the graduating class is sent, regardless of his complexion, or the land of his birth. If the potential employer is prejudiced in the area of race, religion, or nationality background pertinent to the potential employee, the school confers with the firm, and often persuades them to give the young man or woman a chance to prove through merit his worthiness to hold the job. These tyros in the field are usually retained, and become efficient ambassadors of good will, promoting better public relations for others of their particular minority group.

Dr. Granrud and his fellow educators in Springfield, Massachusetts, are helping the children in their schools to build an attitude of wide loyalty to the welfare of the generality of mankind. They create this feeling, not with words alone, but by attempting to have the school community function in a manner that is imperative to the claims of a unified world, for only through function can effective structure be built.

This article is one in a series which will present signs of progress in world affairs.

A NEW RHYTHM

THERE is considerable stress in the teachings of Bahá'u'lláh on regularity in certain observances. Why is this important? If one tries to live in accordance with the broad fundamental principles given to us for this day, is not that enough? Why should there be so much emphasis on the daily prayers, on attendance at the Nineteen-Day Feasts, and on the regularity, not the amount of one's gifts to God?

One reason for this is that the repetition of such observances sets up a rhythm within the lives of individuals and in the Community as a whole, which adds to their power and which must eventually spread throughout the world.

Few of us realize how dependent we are for our well-being on the rhythm by which we live. Physically we require sleep every twenty-four hours and food three times a day. Life would stop were it not for the beating of our hearts and the expansion of our lungs with unfailing regularity. And our minds as well as our bodies work more efficiently if they are subjected to regular discipline.

So it is with the spiritual aspect of our lives. As our bodies become emaciated without the daily intake of food, so without daily prayer, our souls dwindle and grow weak. As our bodies need regular exercise, so also do our souls: the spiritual energy which we attain by prayer must be given out in regular service to God and to humanity. This principle of systole and diastole applies also to our material resources. In proportion to what we take in, we must give out, with a regularity that in itself may affect our capacity for giving.

But there is a larger beat to the rhythm of the Bahá'í life, marked by the Nineteen-Day Feast. Here is renewed that companionship in the love of God which is as important to our nourishment as are our daily devotions. Worshipping together, consulting together, breaking bread together, we feed that sense of unity which is the foundation of the new order and remove any obstructions to the flow of community spirit which may have grown up between us. This regular association with our fellows, this periodic renewal of unity in

the worship of God, will, as it extends to all men, become the pulse, the mighty heart-beat of mankind.

The Bahá'í year rises to its highest point in the spring of the year. After the purifying period of the fast, the new year is inaugurated on the first spring day with the joyous feast of Naw-Rúz, followed a month later by the Ridván, greatest of all festivals, twelve days which commemorate Bahá'u'lláh's announcement of His mission and which see the renewal of Bahá'í institutions throughout the world. A cluster of commemorative events in the fall refresh the spirit of devotion and prepare the Community for the winter, which comes to an end with the fast.

The rhythmical patterns of our lives are not our own, but are imposed upon us by the civilizations in which we live. Indeed many of the difficulties which we experience today, in this shift between civilizations, are due to the fact that, whether we realize it or not, we are moving to two rhythms, one of which has become mechanical and comparatively lifeless. It is a little like trying to dance to two orchestras, one playing three-four, the other four-four time. The result is helpless staggering.

The old rhythm persists and

we still dance to its measure, but the original musical content has been lost. Sunday is becoming, instead of a day of worship and rest, a "week-end" of pleasure-seeking. The climax of the year is still Christmas, haggard from inordinate, compulsory buying, the most materialistic of our holidays. The others also—Thanksgiving, New Years, Easter—drained for the masses of their spiritual significance, have become only family reunions or periodic landmarks in the pursuit of pleasure.

The old rhythm persists, but a new beat may even now be heard, and a new harmony. One hundred years ago, when the Báb proclaimed Himself to be the Primal Point in a newly created world and foretold the advent of Bahá'u'lláh, only eighteen persons could hear the opening prophetic strains of that earth-shaking symphony. It set their lives in a new rhythm, which pulses throughout the world with such increasing volume and intensity that it must soon shatter the old patterns and construct life anew. Only as we move with that music and follow the insistent regularity of its beat shall we become imbued with its harmony and thoroughly informed of its theme, the majestic reiteration of the nearness of God. —G. B.

The Power to Unify the World

SEYMOUR WEINBERG

"HISTORY has shown that there have always been wars and that there will always be wars," is the current expression of pessimism today. History, however, far from being merely a record of man's wars, is actually the story of the growth and evolution of peace.

In the earliest days the area of peace was confined to the family. Warfare consisted of struggles between families, that is, family feuds. The struggle for survival and the necessity for cooperation resulted, however, in the expansion of the area of peace to the tribe, a federation of families. Warfare no longer consisted of strife between families but of struggle between tribes.

The evolution of peace continued through the development of cities, states and eventually of nations. Although they have during the last one hundred years become physically and economically united, the nations are at war. The growth of science, the interdependence of national economics, and the unity of the world in the physical spheres of travel and communication have changed the character of that warfare so that

it is now disastrous to both victor and vanquished. It can no longer be permitted. The area of peace must, if civilization is to survive, be extended to the international area. That point in the evolution of the world has been reached where the area of peace must and will be extended to the international sphere. And when that happens, the dream of lasting peace uttered by the poets, seers, and prophets of old, will become a reality, for no area will remain outside the realm of organized government.

The ideal of universal and lasting peace is no longer a utopian dream but a vital necessity. It is the most logical step in the evolution of peace from family to tribe to city-state to nation and finally to world-government. Yet, while the establishment of a World Commonwealth would be the ideal solution to the problem of lasting peace, it appears that something more is needed. The war has created a strange paradox; while it has forced an increased consciousness of the oneness of the world upon humanity, it has also increased the intensity of prejudice—religious, racial,

patriotic, economic and political—which prevent the establishment of a world government.

There is an antidote to hatred and prejudice, an antidote which can nullify and remove the obstacles to a World Commonwealth and that antidote is love, love of fellow-men. The message of unselfishness, love and cooperation, preached by the founders of all great religions and most specifically emphasized by Jesus, can certainly abolish hatred and prejudice. The problem is to inject the antidote into the hearts of the people.

But even if we could overcome the obstacles of hate and prejudice, the task of establishing a World Commonwealth would still be difficult. The peoples are too diversified in language, customs, social and religious codes, and economic practices to permit such a unification. It would not stand up even if the major powers agreed, because the forces tending towards disunity seem to be stronger than those tending towards unity.

Indeed if there only were a unifying force strong enough to overcome the disunifying forces of nationalism, different social and religious codes and economic practices, a World Commonwealth could be sustained.

Let us examine history to see if such a force exists. There is

only one force which has exhibited the required power, one force that has moved and transformed millions of men in the past: religion. Religion—the force that raised the Jews from slavery to the highest state of civilization in the world; the force that promulgated Christianity in all the four corners of the globe; the force that Muḥammad brought to the wild, savage tribes of the Middle East to raise them miraculously from barbarism to the highest state of civilization—is the force for which we are searching.

It is clear that religion, the love of God, is the one factor capable of unifying the world, and not only has religion the required power, but its qualities—love, unselfishness and cooperation—would automatically eradicate the hates and prejudices which are now arbitrarily dividing an otherwise unified world.

If there only were a religion which everyone—Jews, all sects of Christians, Muḥammadans, Hindus and Buddhists—could really believe in and accept as true; if there only were a one Universal Cause, one Common Faith which could unite all the peoples of the earth, a World Commonwealth could be organized and lasting peace could be established.

There is one Universal Cause, one Common Faith which can and

will unite all the peoples of the world; and despite the fact that this great religion contains everything that constitutes a great religion;—an amazing origin, Holy Scriptures, prayers, traditions and most important of all a Prophet—a Divine Revelator—and in one hundred years has attained millions of followers, the West knows very little of it. “Born about the middle of the nineteenth century in the darkest Persia, assailed from its infancy by the forces of religious fanaticism, this Faith has, notwithstanding the martyrdom of its Forerunner, the repeated banishment of its Founder, the almost life-long imprisonment of its chief promoter and the cruel death of no less than twenty thousand of its devoted followers, succeeded in diffusing quietly and steadily its spirit throughout both the East and the West and has established itself in no less than sixty countries of the world.”

Despite the steady growth and spread of this Faith, despite an amazing origin and history, comparable to that of Judaism, Christianity and Muḥammadanism, despite the existence of a body of literature revealed by its Prophet over seventy years ago, dealing specifically with the problems of the world today and moreover specifically solving

them; the Western World—in the midst of a struggle which has “deranged its equilibrium, sundered its nations, disrupted the homes of its peoples, wasted its cities, uprooted its institutions and harrowed the souls of its inhabitants”—remains wrapped in the darkness of materialism and unbelief; for it continues to ignore the one movement that can actually realize the “four freedoms” as well as establish the universal, lasting peace which everyone craves.

This religion is known as the Bahá’í Faith and it was founded by a great prophet, Bahá’u’lláh, which is an Arabic name meaning “Glory of God.” Bahá’u’lláh did not deny the stations of the Prophets before Him but rather reaffirmed them. Moses is extolled as “He, who conversed with God”; Jesus as the “Spirit of God”; and Muḥammad as “The Apostle of God”; while Bahá’u’lláh claimed to be the Father promised by the Hebrew Prophet, Isaiah, the return of Christ in the “Glory of the Father,” the Mihdi foretold by Muḥammad and the Great One promised in the Holy Books of all the revealed religions. His Mission, He repeatedly stated, was to unify mankind, effect the Brotherhood of Man, and usher in the Golden Age and establish the Kingdom of God on Earth,

"the day when nation shall not lift up sword against nation nor learn of war any more."

Over seventy years ago while imprisoned in the fortress city of 'Akká, Palestine, "Bahá'u'lláh formulated the principles of that new and divine civilization which by His advent He claimed to have inaugurated." These principles have been summarized by 'Abdul-Bahá, the eldest son of Bahá'u'lláh and the appointed Interpreter and Exemplar of His teachings, as follows:

- 1—Mankind is one organic whole.
- 2—The foundation of all religion is One.
- 3—The independent investigation of Truth must be made by each individual.
- 4—Religion must be the cause of unity.
- 5—Religion must be in accord with science and reason.
- 6—Prejudice of all kinds must be forgotten.
- 7—Men and women must be given equal opportunities
- 8—Universal Peace must be brought about.
- 9—All must be educated.
- 10—The solution of the economic problem is spiritual.
- 11—A universal language must be chosen.
- 12—An international tribunal must be established.

From prison, Bahá'u'lláh wrote to Queen Victoria: "That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its people in One Universal Cause, One Common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired physician."

How can one determine that Bahá'u'lláh is the skilled, all-powerful, and inspired physician, that the Faith He founded, the Bahá'í Faith, is the One Universal Cause, the One Common Faith which can and will unite all the peoples of the world? One can determine this by:

- 1—The mazing origin of this Faith, comparable, indeed surpassing the origin of all other great religions.
- 2—The tremendous power which this Faith has already exhibited in the welding together of Jew, Christian and Muhammadan, white and colored—all sects, all the different peoples of this earth into a true, real brotherhood of man, a power similar to that which was exhibited by Christianity.
- 3—The very lives of its Fore-runner, the Báb, and its founder, Bahá'u'lláh, again

paralleling the lives of the previous Prophets.

- 4—The Teachings of the Faith, reaffirming as they do, all the spiritual teachings of the past Prophets and adding thereto that which the world so vitally needs today.
- 5—The very spirit, fullness and atmosphere of this Faith containing as it does that which is found in every true religion.

Added to all this, the Bahá'í Faith is the only religion that specifically deals with the problems of lasting peace facing the world today and is the only religion that specifically solves them.

If Bahá'u'lláh did come to usher in the Golden Age and to establish the Kingdom of God on Earth, why are we in the midst of this terrible war? Did Noah come before or after the flood? Did Jesus come before or after the fall of the Roman Empire? Bahá'u'lláh as the Prophets before Him had done, offered humanity the Ark, the Ark of Religion, to prevent them from being drowned in the flood—the flood of materialism. “In a hundred volumes,” Shoghi Effendi, the Guardian of the Faith, has written, “the repositories of priceless precepts, mighty laws, unique principles, impassioned exhorta-

tions, reiterated warnings, amazing prophecies, sublime invocations, and weighty commentaries, Bahá'u'lláh proclaimed as no prophet before Him had done, the Mission with which God had entrusted Him. To emperors, kings, princes and potentates, to rulers, governments, clergy and peoples, whether of the East or of the West, whether Christian, Jew, Muslim or Zoroastrian, He addressed for well-nigh fifty years and in the most tragic circumstances those priceless pearls of knowledge and wisdom that lay hid within the ocean of His matchless utterance”—and He was denied! Today the flood has overtaken and surrounded us as He predicted it would.

“Must humanity,” the Guardian of the Faith has asked; “tormented as she now is, be afflicted with still severer tribulations ere their purifying influence can prepare her to enter the heavenly kingdom destined to be established on earth? Must the inauguration of so vast, so unique, so illumined an era in human history be ushered in by so great a catastrophe in human affairs, as to recall, nay, surpass the appalling collapse of Roman Civilization in the first centuries of the Christian Era? Must a series of profound convulsions stir and rock the human race ere Bahá'u'lláh can be enthroned in

the hearts and consciousness of the masses, ere His undisputed ascendancy is universally recognized and the noble edifice of His World Order is reared and established?

“The whole of mankind is groaning, is dying to be led to unity and to terminate its age-long martyrdom. And yet it stubbornly refuses to embrace the light and acknowledge the sovereign authority of the one power

that can extricate it from its entanglements.”

God has not forsaken His children. The solution to the problem of lasting peace is here, a gift from God. But the battle for universal, lasting peace must be won not on the battlefield but in the heart of every individual. That is why it is incumbent upon everyone to examine the Bahá'í Faith honestly, with an open mind, an unprejudiced eye and a pure heart.

“Let Deeds, Not Words Be Your Adorning”

Mary A. McLennen

I dreamed that a multitude walked in the valley, a stricken host in the darkness of the trees, with no sun and no joy. They circled the foot of the hills desperately longing for the touch of the sun. In my dream I saw the sun, where the green pastures sloped up, and the grass shone in its light. I cried out for joy and ran to attract attention, but not one person even turned his face. Then I knew that I was not worthy, and turning my face to the sun I implored its grace: “O Thou my God, behold me standing ready to do Thy will and Thy desire, and wishing naught else except Thy good pleasure.”

This faded soul of mine became alive at the touch of the Sun, this longing heart found abundant joy, this person found a direction forever,—and this spirit soared high over the hills in the light of the Sun of Truth.

In the midst of this joy, a hand touched my sleeve, and a voice close to my ear whispered, “Brother, from whence comes the dazzling light that is shining on your face?”

Teaching by the Early American Believers

MARIAM HANEY

TEACHING consisted not only in sharing the Message with new souls, but the believers themselves were being taught, and they realized more and more that theological dreams had to be set aside and only the reality of religion accepted and passed on to others. The unknown tomorrow was not a matter of concern. There might be tests and trials in the vista of the future (and there were, many of them) but those dear pioneers could sing, "Joy to the World, the Lord is Come," with a clarified vision for at long last the real history of the beginning of the Faith in the land of its birth (Persia) had been brought to them by teachers from the Orient.

Bahá'í teachers from the Near East were sent to this country by 'Abdu'l-Bahá as early as 1898 to further instruct and assist the believers. In the early part of 1900 Abdel Karim Effendi of Tihrán, Persia, gave a series of talks in New York City and Chicago. In 1900, also, Mirza Khorassani of Cairo, Egypt, and others, spent some time in this country, particularly in Chicago; and from about 1901 to 1905 Mirza Abu'l-Fadl, who was considered in the Orient

the greatest religious historian of his time, was in this country.* This great teacher was saintly, completely severed, impersonal, and rendered inestimable services to the Bahá'í Cause in every city he visited. He served with all heart and soul and put all his spiritual gifts and graces into the work in New York City and nearby places; in Chicago, Washington, D. C., and other centers. He was also a spiritual gift to Green Acre, in Eliot, Maine, where his great intellect and spiritual graces and fervor were used to the glory of God and to the furtherance of His Cause. Mirza Abu'l-Fadl was explicit in his statements: he had the gift of teaching and was exact and accurate in the thoughts he conveyed. Bahá'ís and non-Bahá'ís benefited greatly while he was in this country, and teaching had a tremendous impetus. In 1902 his book, *The Bahá'í Proofs*, was printed and published in Washington, D. C.

* Mirza Abu'l-Fadl was famous in the Orient for his learning and sincerity, and as the author of many books on deep philosophical and religious subjects. He had resigned from a position of the highest honor in Persia as President of the Royal College of Tihrán, to embrace the Bahá'í religion, and was imprisoned in dungeons for three years for his faith.

Another impetus to teaching was through the early pilgrimages of very fortunate Americans who traveled to 'Akká and Haifa to see 'Abdu'l-Bahá. Some went as early as 1898, and every succeeding year in all this pioneer period Bahá'ís made the longed-for pilgrimage to the Prison in 'Akká, regardless of the almost insurmountable difficulties attending the journey. How it was all accomplished with Turkish soldiers and officials of the Old Turkish regime always on guard is another one of those stirring events in the Bahá'í Cause which may well be classed as a miracle. Without exception these pilgrims felt the marvelous influence of the Spirit emanating from the Master, the superhuman benignity always manifest, the magnetism of His personality; they heard the Holy Words and teachings directly from Him; they were able to talk and walk with Him.

On their return these American pilgrims would always bring back to the friends a record of the teachings and instructions they received. These notes were like manna from heaven, and teaching would again be greatly accelerated, for these holy instructions acted like magic on the spirits and many a soul became confirmed through them.

As the years passed the be-

lievers were growing more and more in the knowledge of God and in wisdom and were daily more eager to convey the Bahá'í Message to others. Accents of hope and praise could be heard at all times; there were always discoveries and more discoveries about the great Spiritual Light of the Cause, about the power in the teachings; knowledge was deepened, belief was sacred and precious. Bahá'í communities were increasing; many, many classes for teaching the Bahá'í Faith were formed all over the country; the friends acted as if not one single waking moment of life could they afford to lose, "For unto whomsoever much is given, of him shall be much required" (Bible); responsibility implies accountability. The little groups were aflame; life itself was of tremendous import; not a single moment was insignificant. Day and night the believers were thinking how best to serve the Cause; there were no compromises, "The time of superficiality (had) gone by and the Cycle of Reality (had) appeared" (Tablets, 'Abdu'l-Bahá); God spoke through His Manifestation, and there was no middle ground.

From the very beginning the believers made contact with 'Abdu'l-Bahá through sending a letter to Him indicating their acceptance of the Faith and ask-

ing innumerable questions. Tablets* were received in reply, and gradually these Tablets assumed very large proportions. The greatest spiritual teaching in all history was accomplished through the receipt and dissemination of these Tablets and the instructions therein, for 'Abdu'l-Bahá not only answered all these questions, but interpreted and elucidated the teachings of His Father Bahá'u'lláh, solved intricate problems and upon His followers showered His divine love and kindness.

As it was necessary to share these precious instructions, certain believers voluntarily arose in different parts of the country and had the great privilege of making typewritten copies of these Tablets which were given wide circulation among the Bahá'ís not only in this country and Canada, but throughout the world, and this effort might in truth be called the first Bahá'í teaching service from America to other countries. One friend in particular developed what might well have been called an International Bureau of Information, for it was a big teaching activity. Through these tablets 'Abdu'l-Bahá bestowed the Water of Life Eternal not only upon the recipi-

ents of the Tablets but upon many others.

No matter what question was asked and answered (and every conceivable question was presented to Him from the naming of children to the most complicated scientific and philosophical subjects and the most profound spiritual and religious doctrines), 'Abdu'l-Bahá invariably stressed over and over again very specific subjects such as firmness in the Covenant, unity of the believers, the peace of the world, the oneness of mankind, and the greatest of these was firmness in the Covenant for upon this depended success in every effort and in all teaching plans. This instruction so often repeated, prepared His followers in no uncertain way to meet the inevitable tests and trials which would come to them some day, for they could not always carry on amid such spiritual sweetness and peace as characterized the very early days.

Proceeding further with this historical sketch of our early Bahá'í days in this country, we seem suddenly to be living and functioning in that precious group of devoted pioneer friends. What a thrill the Spirit gives us as we picture Lua Getsinger, the first woman teacher of our Faith in this country, as she carries the Bahá'í Message to Cali-

* Communications from 'Abdu'l-Bahá were called Tablets. They were written in Persian or Arabic, and were translated into English.

fornia in the early summer of 1898, for the Pacific coast also was, by the bounty of God, to be a planting ground for the seeds of the Bahá'í Truth at the beginning of this period. With inspired intensity of feeling, with the ardor of the zealot, Mrs. Gettenger traveled from New York to Chicago, and then to San Francisco to give the Bahá'í Message to Mrs. Phoebe A. Hearst and a group of her friends.

It was Mrs. Hearst and some members of that same group who were among the first American Bahá'ís to visit 'Abdu'l-Bahá in the Most Great Prison in 'Akka, Palestine. The Hearst party, so-called, divided into groups, some sailing from New York in September 1898. Stopping en route in Paris and Egypt, a few of the group finally arrived in the Presence of 'Abdu'l-Bahá in December 1898; others of the party arrived in February 1899.

During that memorable year of 1899 the Bahá'í pioneer teaching began at the home of Mrs. Helen S. Goodall in Oakland, California, after the return of her daughter, Ella Goodall Cooper (who was one of Mrs. Hearst's party). From this center the Bahá'í Cause spread to the surrounding communities of Berkeley, Fruitvale, Burlingame, and several other towns around

the Bay, as well as to Geyserville and other places.

The home of Mrs. Goodall in Oakland remained the Bahá'í Center for northern California for many years. What a bounty it was for all those who participated in the teaching work continually accomplished there week after week! The powerful spiritual forces which were at work manifested in the lives of the various personalities, and Mrs. Goodall's attitude of firmness and devotion was an example and encouragement to all.

Strong convictions, a charm devoid of worldliness but definitely spiritual, purity of purpose, capacity to distinguish Truth from error, the genuine from the counterfeit, the ideal and very real longing to live in peace and unity with their sisters and brothers in Faith were some of the memorable characteristics of that early group.

Is it any wonder that the Revealed Word went forth from that Center! Every friend who became a regular attendant spread the Bahá'í Message as far and as widely as possible; they ceased to look through the spectacles of their former faiths, and concentrated on the Revealed Teachings of today so generously bestowed upon them, and the way the Revealed Words were treasured was so beautiful

a thing to witness that one feels a chapter will one day be recorded on this subject at the proper time and in the proper place.

As to southern California: the pioneer days of the Bahá'í Faith there undoubtedly began in 1901 when Mrs. Emily Goodwin who lived in Hollywood (part of Los Angeles) was en route to Alaska for a visit, stopped off in San Francisco and Oakland and contacted Mrs. Goodall who gave her the Message. It was not until 1903, however, that Mrs. Goodwin told her friend, Mrs. Rosella Dennis, about the Bahá'í Faith.

Immediately Mrs. Dennis communicated with Mrs. Goodall in Oakland and invited her to come to Los Angeles. This Mrs. Goodall did almost at once, and while there gave Mrs. Dennis further teachings and instructions and confirmed her in the Faith, as well as sharing with her all the available Bahá'í literature.

From this small beginning in southern California, the Bahá'í Teachings eventually spread to the nearby cities, such as Pasadena, Glendale, Santa Barbara, San Diego and other cities.

Number two in a series of notations on Bahá'í activity in North America from 1893 to 1921.

VISION

Clara E. Hill

Life now rides high — the sea to me is singing,
Golden the turning waves of glittering sheen,
Over and over against the shoreline flinging
Foam ripples—breaking, falling glossy green.
Among mist-minted rose the mountains dream;
Still as a picture silhouetted pine.
Space is no more save where the white sails shine.

Here visions of new worlds come to my mind,
Most beautiful, wrought of tranquility.
I know once more that hope and faith are kind
To bring the ways of man to harmony.
“Reach higher, soul, the Infinite is near,”
Sea-songs at sunset speak in accents clear.

Spiritual Housecleaning

MARGUERITE TRUE

NOW that most of us have finished our spring housecleaning, and set our homes in order, I am wondering how many of us have ever thought of the need of housecleaning our minds and hearts? We clean house because we wish to be in tune with the new season, that season when everything in nature is renewed, when the spring rains have freshened the earth of its wintry accumulation of dust and dirt, and when the spring winds blow the useless branches from the trees. All nature is revived, and we feel the need of reviving the homes in which we live. So we spend much time and money, remodeling a house, refurnishing and scrubbing up a room, in order that we may be in the same atmosphere of the newness of spring.

But have we ever stopped to think how much longer we live with our souls than we do with our houses? For that soul with which we have lived so long is the part of us that lives on after our body has ceased to live. Therefore, since the soul may be likened to our "spiritual" house, should we not consider it to see if it is in tune with the spring-

time, and up-to-date, and very habitable, too? For Bahá'u'lláh tells us: "O son of being! Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds." Many of us may feel that there are many cobwebs of doubt and uncertainty lingering in our hearts and our minds, that there is the dust of accumulated traditions, customs, and creeds still collected on the shelves of our conscience. And yet, we shrug and think, "Some day I'll tackle it, but not now."

To be living harmoniously with oneself, one must develop in all ways—spiritually, physically, mentally. Therefore, if one concentrates only on the physical or mental planes, little wonder that he is often "frustrated". For he may be up to date in his dress, but is he up-to-date in the most basic part of his living — his spiritual living? Or is he still trying desperately to reconcile the teachings of past ages with the needs of today?

When we clean our houses, and get into the cupboards, and drawers, we examine each thing

we find there, to see if we really need it or not. If we do, we keep it; if not, we discard it. This same principle of "independent investigation of truth" applied to the spiritual realm by Bahá'u'lláh, would help us greatly in doing our spiritual housecleaning. We would find many old prejudices, out-moded customs and traditions, still tucked away in our spiritual closets, and used at certain times each year. But if we really investigated these prejudices, customs, and traditions, we would find them out of place in a changing and modern world. And we would see that the only reason that we cling to them is that we have not found anything better and we are therefore afraid to give them up.

But if, when cleaning house, we see that our old curtains are too much in need of repair to put up again, we discard them and search for some new ones, ones that blend in with the background we already have, but which also add something "new" to the room to freshen it and bring life into it. In the same manner, we should discard the things in our thoughts and hearts which are not in accord with the needs of our day, and search for something new which will answer the needs of our age.

To many thousands in the world today, the Teachings of Bahá'u'lláh have supplied just that — the new teachings which are the Divine Remedy to the ills of today. For many years have our learned leaders striven to improve the conditions of the world and yet we seem to be farther from it than ever before. We are beginning to realize that man-made teachings are not enough. Just as we sometimes need an expert's advice in decorating, or refurnishing a home, so we seem to need an Expert's advice on setting our spiritual house in order. And when the world needs some housecleaning, God sends His Prophet or Manifestation to advise the world what to do. Usually, the world ignores the Manifestation, and tries to patch its troubles up as best it can; but usually it sees even at that time, that it needs more than just human intelligence to prescribe the remedy. And then years after the Manifestation dies, the people study His teachings and see that, after all, they were the perfect remedy.

Today, we would do well to study the teachings of Bahá'u'lláh, and to see if His Words do not supply the necessary impetus for our work on a better world!

WITH OUR READERS

NEWS from the worldwide celebration of the Bahá'í Centenary last May still comes to us, this time from New Zealand. Canon C. W. Chandler is one of New Zealand's outstanding Episcopalian clergymen and also writes a daily column for one of New Zealand's daily papers. The following selections from this column reflect Canon Chandler's thoughts after attending the New Zealand Centenary banquet:

"All great religions are the lengthened shadows of single individuals, and many great names are permanently linked with single causes—Lincoln with anti-slavery, and Bahá'u'lláh with the oneness of mankind. The fact that He has made of one blood all nations of men to dwell on the face of the earth is one of many Christian truths that has been well nigh lost to our age and generation. Well might God have sent another prophet into the world to proclaim again this message of unity. Before passing judgment let us heed the advice which Gamaliel gave to the Sanhedrin with regard to Peter and John who were charged with preaching in the name of Jesus: 'If this thing be of man it will come to naught, but if it be of God it cannot be stopped.' Because men have loved darkness rather than light, they have, in every age, been light quenchers and in consequence of this they still grope in the darkness of unbelief.

"It was as one of three hundred guests at the Bahá'í dinner last Tuesday night, when the Bahá'í community in ——— together with other assemblies throughout the world,

were celebrating the centenary of the commencement of Bahá'u'lláh's prophetic mission, that these thoughts came to me. I would that many other clerical representatives of various Christian and non-Christian denominations had been present. As it was, the Jewish Rabbi, a Chinese minister, another Anglican priest and myself were alone, although many apologies had been received. We were not there as representatives of our respective congregations, but as individuals who appreciated the significance of the gathering.

"The Bahá'ís, who place their emphasis upon the oneness of all religions, and upon the need of an inter-racial and international fellowship, on the urgent task of building a New World Order (of which phrase they are the originators) have a mission which is as distinctive as it is important. There is so much nationalism in our established churches that nothing short of the violent impact of a new enthusiasm for basic truths that lie buried beneath our forms and ceremonies can rekindle apostolic zeal for the wider issues of universal fellowship and peace. . . .

"Religion, reduced to its least common denominator, is the love of God through love of one another. As things are today, one wonders whether this lofty ideal will ever be realized. Last Tuesday's happy function helped to confirm my own instinctive belief that it will, and that from this long night of infamy and shame, mad dreams and momentary awakenings, we shall emerge triumphant —

cleansed, purified and ennobled, and able to see God in the humblest of His creatures, as well as 'in the star and in the stone, in the flesh and soul, and in the clod.'"

* * *

Those who are not familiar with Bahá'í teachings, as well as those of us who claim that we are, will find Horace Holley's article "Essential Bahá'í Teachings" most valuable in its comprehensive and straightforward setting forth of the Teachings of Bahá'u'lláh, and will see and feel how perfectly these teachings supply the desperate need of the world today. Mr. Holley is well known as the secretary of the National Spiritual Assembly of the Bahá'ís of the United States and Canada and as one of the editors of this magazine.

The thoroughgoing plan for education for true democracy which is being successfully carried out in the public schools of Springfield, Massachusetts, is receiving the attention of progressive educators and publicity on the radio and in magazines. In her article "A New Attitude in Education," Phyllis Hall gives us some of the outstanding features of this plan. This is Miss Hall's first contribution to *World Order*. She is a teacher in the Goodrich, Michigan, public schools and was formerly a member of the Detroit Bahá'í community. This is the third in our "Formation of a World Society" series showing signs of progress toward Bahá'í standards.

Garreta Busey's editorial "A New Rhythm" suggests a meaning to Bahá'í Holy days, Feast Days and other institutions for this New Day which perhaps some of us had not thought about before.

Seymour Weinberg is a new Bahá'í who learned of the Faith

when he was stationed in an army camp in Georgia. Our readers will remember his statement of faith which we printed in this department in November last. That statement and his contribution to this issue entitled "The Power to Unify the World" testify to his deep conviction as to the Source of the unifying Power.

In our February number we began a series of reminiscences by Mariam Haney telling of the early days of the Bahá'í Faith in America which make us familiar with our early pioneers in America and how the Cause was spread. As we pointed out in the February number, Mrs. Haney herself was one of the active ones. This issue contains the second installment of the series which was crowded out of the February number.

Mrs. Marguerite True whose article "Spiritual Housecleaning" appears in this issue is a frequent contributor to *World Order*. Mrs. True is secretary of the Bahá'í National Contacts Committee. Her home is in Grosse Pointe, Mich.

The World Security Conference to be held by the Allied Nations in San Francisco this month has the possibility of inaugurating the "Lesser Peace" foretold by Bahá'u'lláh. In honor of this momentous occasion we are publishing a Supplement containing Bahá'í teachings on universal peace. * * *

The following is taken from a letter bringing a gift subscription of *World Order* magazine to a Junior College: "The more we can circulate this magazine containing such wonderful writings, the sooner will we reach the masses which our Guardian wishes us to do. . . . It seems the magazine improves with every new copy."

—THE EDITORS

WORLD ORDER

The Bahá'í Magazine

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“Ring Out the Old, Ring in the New”

RUHÍYYÍH KHANÚM

THE Centenary came upon us very much like the sunrise which, long before our parent orb soars above the horizon, casts its premonitory ray over the earth and awakes and excites the face of creation. First it was the entering of the one hundred and first year of our history, on March 21st, 1944, that made our pulses beat quicker, for the glorious time was near. Then it was just ahead of us. Hearts began to sing with expectation; our paces accelerated; daily tasks began to glow in the light of expectation — the very hours seemed to be running on swifter feet to meet the Day of Days, May 22nd. We were enveloped in a veritable storm of rushing and as the eve before that sacred eve that saw the inception of the Bahá'í Era fell, preparations were moving to a climax; already the pilgrims had arrived; already the rooms and halls were

spotless and waiting to welcome the throng of believers who would pour in on the morrow; already the Shrines were adorned with candlesticks and vases to receive the lights and the flowers destined for the great feast on the following night.

There was little sleep for any one — for what need had we of sleep at such a time as this? We were riding the wave of joy that the celebrations cast before them. Everything must be perfect. Messages must be delivered to this and that person, last minute instructions carried out, the final polishing applied to everything in sight, the hundreds and hundreds of roses, freshly cut, placed in water that they might be in their prime next day.

Over a hundred and fifty Bahá'ís gathered during the morning and afternoon of the 22nd. A great tent, a gift of the Indian believers during 'Abdu'l-

Bahá's lifetime, had been pitched near the Oriental Pilgrim House on Mt. Carmel as a meeting place for the women and children. The opening ceremony of the centenary commemoration was to take place at exactly two hours and eleven minutes after sunset, in the Shrine of the beloved Martyr Prophet of Shíráz, at the very moment when one hundred years earlier He had said to the youthful Mullá Husayn "Behold, all these signs are manifest in me!" and had then proceeded, with dignity and majesty, to lift the veil on a new era in human history.

The Guardian had already proceeded after dusk to the Holy Tombs to himself arrange the disposition of the flowers and lights. With his own hands he had copiously sprinkled the thresholds and floors with the fragrant and intense perfume made of the essence of damask roses. The believers were then summoned, the women entering the eastern, the men the western, side of the Báb's Shrine. As the men filed past the Guardian he anointed the hand of each with that same sweet scented oil. What a vision greeted our eyes as we entered the door! The white-washed walls, the simple arches curving above the two thresholds of the inner shrine of the Báb, (which face each other and per-

mit a full view of the floor beneath which His body rests), were flooded with brilliant light. The center chandelier, crystal, gold and blue, hung glistening with candles; on either side of it electrically lighted chandeliers blazed; beneath the apex of each arch over the two thresholds globes of pale roseate glass glowed; at the head and at the foot of His resting place great candelabra raised their nine burning fingers in long rows; at the corners of the beautiful paisley shawl stretched in the middle of the rich rugs that cover the floor of this inner shrine stood five-armed candlesticks, making pyramids of flames; along the sides other candles flickered until glass, silver, polished brass and light seemed to sparkle from threshold to threshold. Over the wide space thus formed hundreds and hundreds of crimson and apricot-hued roses lay, a veritable carpet of flowers. To the left and right of this band of light and flowers stood two immense, ornate vases from which sprang, fountain-like, huge clusters of deep red leaves and blossoms. The two thresholds were thickly spread with white jasmine on one side and white roses on the other, amidst which were interspersed vases of flowers in vivid tones of red and blue. In the upper cor-

ners of the western room stood great bunches of Easter lilies, casting their delicate and poignant fragrance into the already rose-laden air.

It seemed to me at least, (as I gazed into that shimmering crucible of light and color), that mighty, invisible bells were ringing somewhere, in some world we could not see, and that their voices were crying:

"Ring out the old, ring in the new . . .
Ring out the false, ring in the true . . .
Ring out the want, the care, the sin . . .
Ring in the love of truth and right . . .
Ring out the thousand wars of old,
Ring in the thousand years of peace."

Ring out the old, ring in the new! in peal on peal of joyous thunder.

One hundred years of glory—but of bloodshed, of persecution, of abasement — had passed. A new hundred years was rising up before us, not more blessed—for that could never be — but bringing the seeds of the first to fruition; bringing nearer to the world the day when the Kingdom of God shall come on earth as it is in heaven.

As I listened to the voice of the Guardian chanting I thought of the One that lay beneath that flower-strewn brilliant floor; of

His youthfulness, His gentleness, His bitter trials and disappointments; of how they put Him before a firing squad and riddled His breast with bullets. I thought of the day the Master, then an old man, with His silvery hair flying about His beautiful face, had laid the little casket containing the Báb's earthly remains away for all time in a great marble sarcophagus in the vault beneath that floor, and how He had then bowed His head on its lip and wept and sobbed from an over filled heart until all those who stood in reverence at that solemn moment, wept with Him.

How small, how unworthy we seemed to be in that room on such an occasion! Great things come like a thief in the night and find us unprepared and then other men, at other times, look back and say "What a blessing for those who were there; what an hour to have been alive!"

We then left the Shrine of the Báb and entered the adjacent Tomb of 'Abdu'l-Bahá, He who had built that Shrine and who had said that every stone of it had been raised and placed in position through infinite pains on His part and the shedding of many tears. A century had now passed since His birth on the self same night the Báb declared His mission, and the loving hands of the Guardian had

decked His tomb, too, with candles and flowers, only here the roses were a carpet of deep violet-pink, spreading the whole length of His resting place.

On very rare occasions in life is it given to people to climb out of themselves, to surmount for even a few seconds the bonds of time, of self, and the limitations they impose. But for a few brief hours we seemed to have cast the world behind us and become free of the trammels of the flesh. So great was the joy, so simple and compelling the beauty of those moments when we attained the apex of our expectations, when we could, if only for one instant, in one great inner flash, see the panorama of spiritual events in their proper perspective, that it lifted us up into the realm of eternal reality, the World of God, where there is neither past nor present nor future, but only the truth of His creation and the brightness of His worlds of everlasting life. We stood before the ocean of His Bounty — yet how little seemed the measures we possessed with which to take away our portion!

Slowly the world and its burden of living came back to us and tightened its coils about us once again. We had pilgrimaged out beyond our limitations; for a few hours, (or for a few

moments, each according to his own capacity), we had been free; now, happy, excited, grateful, we returned to earth again. Long after midnight the meetings lasted, the men in the presence of the Guardian, the women foregathered in the pavilion pitched for them. The friends feasted with elated hearts. Poems and prayers were chanted and readings from the Centenary Review written by Shoghi Effendi himself for this great anniversary.

As we listened, the trials and sufferings of the Founders of our Faith seemed very near and real on this day when their followers the world over were tasting some of the first fruits of triumph. As scenes of sorrow, of bitter deprivation and persecution rose before us, so too, intermingled with them like light with shadow, was the ever-present picture in the mind's eye of what the believers elsewhere were doing on this glorious occasion! The friends gathered in the white Mother Temple of the West, radiant, joyous faces, representative of all North America, every State and every Province, and those of the Latin American Republics too, gazing for the first time on western soil, in the New World, on the portrait of the holy Báb; the lofty-domed auditorium of the Temple hugging them in in a peace and

security unknown to the outer world. The Indian believers, excited, enthused, reaping the reward of a truly stupendous effort which swept the Cause forward within the space of a few years into many virgin States, and multiplied centers and assemblies in an almost miraculous manner. The British friends, convening their convention and courageously and determinedly launching upon a week-long public Centenary Exhibition in the heart of bombed and endangered London. The Egyptian Bahá'ís, foregathered in their newly completed National Administrative Headquarters, proudly stepping forth in their true colors in a mighty stronghold of Islám. The 'Iráq believers, firm, devoted, persevering, holding their celebrations likewise in their own Headquarters in that city blessed beyond measure by Bahá'u'lláh's revelation of His glory in one of its gardens. And last, but not by any means least, our thoughts hovered about that little House in Shíráz where He, the Báb, declared Himself, now the Mecca of the eager Persian representatives of His Faith who pilgrimaged there to do Him honor, to glorify His humility, to bewEEP His sufferings, to laud His precious life, to recall His sorrows and death, and to place on the

floor of the room in which He first asserted His world-shaking claims, a silken carpet in the name of "Shoghi, the Servant of His Threshold", as well as to convene, during nine days, their annual convention in the precincts of that sacred House.

Though the center of the Faith was deprived, because of war, of welcoming on a befitting scale representatives from distant parts of the Bahá'í world, yet did it receive a full portion of blessing and give out, once again, to the body of the Cause that never-failing animus which, ever since Bahá'u'lláh's arrival in 'Akká in 1868, has radiated from this unique spot. As the heart pumps blood with force and strength to the furthestmost capillaries of the system, so the Guardian distributed to all the members of the Bahá'í world news, glad tidings, hopes and instructions for the future. It was so thrilling to hear, (it was almost vocal, the sense of nearness was so acute), the news that poured in from the delegates in all the Bahá'í conventions, East and West; reports of successes, numbers, new undertakings, good wishes, requests for prayers, expressions of devotion and gratitude. . . . Time and space faded away and we all seemed to be in the same place inwardly, as, indeed, we are, if

we but saw with the eye of the spirit.

May the 23rd, our festivities continued on Mt. Carmel; in the morning the women, in the afternoon, the men, visited the International Archives. With what memories we gazed upon the portraits of the Báb and Bahá'u'lláh. Their writings, their robes, their relics appeared in a new light. How swiftly the hundred years seemed to have passed as I held the precious dress of the Báb in my hands, of green taffeta—(green beloved by Him no doubt as the emblem of His sacred lineage, His kinship to Muḥammad). His hair was there too, a few short, fine, brown strands; parings from His nails, kept for over ninety years by devout followers of His; a little box containing fragments of wood from the original casket enclosing His remains and which had been preserved since the day 'Abdu'l-Bahá entombed them for the last time. It seemed as if only a few days ago He must have been alive and walking the streets of Shíráz—not possibly a whole century ago! As we all gathered close to view these historic mementos of the martyr Prophet of our Faith, we could feel the times changing. Some there were amongst us who had known Bahá'u'lláh Himself, daughters of one of his half-

brothers; one, the oldest of these, had herself from her childhood waited upon the mother of 'Abdu'l-Bahá and been with her when she died and had likewise been present in the Mansion, at Bahjí, during Bahá'u'lláh's last illness and when He ascended. Already those days of nearness were receding; when these old women passed away who would stand amongst us and with weeping eyes say "yes, I remember seeing that in His hand . . ."?

Most of the adults present had known 'Abdu'l-Bahá personally for long years. But soon that generation too will be rolled away into the past and no living memory amongst us recall Him. We all felt our privilege very keenly as we gazed on these things in the archives, which are at present lodged in the rooms adjoining the Báb's and the Master's tombs. From the days when Bahá'u'lláh resided in Bahjí, and these old women had entered His presence and seen these very tájs, we now looked upon with such reverence, on His own blessed head, there was already a gap. We younger ones looked upon them with envious eyes. *You* saw the face of the Prophet! *You* waited on, listened to the voice of, and received gifts from, the King of Kings! And it was only day before yesterday! Already the day before that is

gone. No one is left who can touch the relics of the Báb with tremulous lips and flowing eyes and say "I saw Him!"

And yesterday is gone too. Though so many knew the beloved Master, though so many present had received their names and the names of their children from Him and had still in their homes many a gift of His, or a tablet, or something used by Him—yet for us who are younger is that a closed door too, now. That was yesterday, gone for ever. The Perfect Exemplar is laid away to rest. 100 years ago He was born. These are His things, these the shoes, the fez, the robes, the watch He wore—but He is gone. And even as we perceived these things we perceived our own privileges too. Our day too has its special sweetness, for we are still near. Near in point of time to these three glorious figures, and very near and folded still in the intimate phase of the Cause. We enter within the Shrines; we stand close, close to the sacred resting places; we are near the Guardian; he comes to us, speaks to the friends, chants in the Holy Tombs, walks the garden paths; the pilgrims cluster behind him, ask their questions, are often alone with him day after day and have his discourse and his presence all to themselves.

And yet, in thirty-five years, what immense changes have swept over Mt. Carmel since 'Abdu'l-Bahá laid the Báb's body to rest in 1909. The Master Himself is now laid away beneath the floor of the adjoining shrine—but this we know is not His permanent resting place. Two Oriental Pilgrim Houses are built in the vicinity of the Tomb, one during His days, one added by the Guardian. But these, we may well suppose, will some day give way to the requirements of a far greater inflow of pilgrims. The terraces the Master envisaged, and Himself commenced, now stretch from the Shrines to almost join the main road of the German Colony—but they are but a skeleton, constructed by Shoghi Effendi in anticipation of the mighty scheme of approach to the Báb's Sepulchre which must some day be undertaken.* On the other side of the main highway, running now to the crest of Mt. Carmel and passing behind the Shrines, are the newly laid out gardens which surround the beautiful monuments marking the graves of the Master's Family, all built since

*From the crown of the mountain to the German colony at its foot the lands of the Shrine now stretch, approximately 140,000 square meters, all permanently dedicated to the Báb's Resting Place and exempted from taxation by Government and Municipality alike.

His sister passed away in 1932, and where His mother, His brother and His wife now also rest.

Change is swiftly sweeping over this old mountain of the prophets. Since the day when Bahá'u'lláh pointed with His own hand to the spot, and instructed His beloved Son to bring the Báb's body and bury it there, events have leaped forward. We can only suppose they will go on doing so at an ever increasing tempo.

So as we intimately visited the archives, held our meetings informally together, and saw what the requirements of almost two hundred people were, our minds naturally turned to the future and we envisioned the days, perhaps nearer than we realize, when thousands will be pilgrims, and the days beyond those days, hanging as yet on the dim fringes of time, when millions will be pilgrims. And our celebrations seemed infinitely near and precious, and we knew the time was not far off when others would be envying us our days as we envied those who said "I remember when Bahá'u'lláh wore that in the Mansion" or "I remember when the Master returned with those from America."

On the afternoon of the 23rd the Guardian recapitulated (in

the men's meeting) the thrilling and moving history of the remains of the Báb from that black night when, following upon His martyrdom, they were thrown out on the edge of the moat of Tabríz for animals to devour and were later rescued and concealed for sixty lunar years, through the direct and unsparing vigilance of both Bahá'u'lláh and 'Abdu'l-Bahá, till they were finally entombed by the Master himself. For those six decades they were a heavy, one might almost say a heart-breaking, load on their minds. Moved from place to place; always in the gravest danger should their whereabouts become known to the enemies of the Faith; at one time their repository broken open by thieves; at another their exact place of concealment lost to the knowledge of all save Bahá'u'lláh, and a very few of His relatives, who were in exile with Him, they made the journey, secret, circuitous, over half a century in duration, from Tabríz to Haifa in security. Now, on the Centenary of the Báb's Declaration, the Guardian announced for the first time that a design had been made at his instruction and accepted by him for the completed structure of the Shrine, comprising a columned arcade enclosing the original building on four sides and surmounted by a lofty

dome, resting on an intermediary eight-sided story. This concept was pursuant with the wishes of 'Abdu'l-Bahá who had desired that the building should be surmounted by a dome. But not one stone of the stones blessed by his tears and labours should ever be removed. His structure was the core, sacred and precious beyond the embellishments of art, and it was now to be enclosed in a shell of beauty befitting the station and glory of the beloved Martyr-Herald of our Faith, and yet revealing the original building on all sides.

This announcement, accompanied by an exhibition of the model, was made together with the glad-tidings that the next and third Mashriqu'l-Adhkár of the Bahá'í world would be constructed, circumstances permitting, in Tíhrán on the large area of land already purchased for that purpose by the Persian friends, and that these two mighty tasks were amongst the first undertakings which must be launched upon in the course of the second Bahá'í century.

After another visit — at the hour of twilight — to the twin tombs of the Báb and the Master, the Bahá'ís, men and women, gathered in the hall of the Oriental Pilgrim House to hear the record of a prayer chanted by 'Abdu'l-Bahá and to view the

motion picture taken of Him in 1912 during His visit to America. The majestic figure, with unutterably sweet and beautiful face and the sad and loving eyes, moved the hearts of us all. This was followed by colored lantern slides showing views of the Bahá'í Temple in Wilmette, the friends gathered on its steps at convention time, the National Bahá'í Headquarters, various conferences and summer school groups, and other Bahá'í properties. Gasps of delight and enthusiasm could be heard as the believers gazed on the great white House of Worship resting on green swards, flanked by the blue waters of Lake Michigan, and surrounded by lofty trees.

On May the 24th, all the pilgrims and believers proceeded to Bahjí, near 'Akká, where, in the afternoon, the final meeting of our centennial celebrations was held in the shadow of Bahá'u'lláh's Tomb. The Bahá'ís, gathered about the Guardian on the lawn, listened to his discourse on the progress made by the Faith and to the narrative of those trials and episodes that distinguished the lifetime of 'Abdu'l-Bahá, many of which were vivid in the memories of those present. As the sun west-ered into the sea, we entered the Holy Tomb.

Green and white wove a pat-

tern of peace and calm into the gathering dusk of the interior. The bushes and vines and tall, slender trees, stood still and ethereal in the little center garden. Only the small inner room of the Shrine, beneath the floor of which Bahá'u'lláh's remains rest, was brilliantly lighted with flickering candles, old-fashioned frosted globe chimney lamps and electricity, the nature of the outer room, with its large skylights, precluding any illumination there owing to the black-out regulations.

It was His Faith's anniversary we were celebrating. We came to Him with hearts full of gratitude and realization. The Báb had said: "For all that hath been exalted in the Bayán is but as a ring upon My hand, and I Myself am, verily, but a ring upon the hand of Him Whom God shall make manifest . . . He turneth it as He pleaseth, for whatsoever He pleaseth, and through whatsoever He pleaseth." And yet the one hundred years gone by were from the declaration of His Herald's mission. This was not really Bahá'u'lláh's anniversary; that would come in 1963. 1963—what would His Faith have given to the world by then? We stood under the shadow of war, in a darkness brought by war.

All the evil, all the ruin and sorrow and suffering He had

cautioned us against for forty years, the godlessness, perversity and blindness He had seen waxing within men's hearts, had come to fruition. The centenary of our Cause had fallen in the midst of a world convulsion that carried on its flood waters ever greater treasures of our youth, our wealth, our optimism, our hopes away into oblivion. In the nineteen years ahead, before we again gathered for a hundredth anniversary in His Holy Tomb, what of good and ill would befall humanity? How much would the Bahá'is accomplish during these two priceless decades that lay before them? We had done much—and yet so little! Well over half a century ago Bahá'u'lláh had written: "And if the friends had been doing that which they were commanded, now most of those on earth would be adorned with the robe of faith."

Somewhere in the past there had been grievous failures on our part. Would we now take wing? Would we at last become completely, utterly Bahá'ís, men of the New Creation, breathing the rarified air of those mountain tops Bahá'u'lláh discovered to our eyes and whose paths He had laid down for our feet? Everything we had: There before us, strong, assured, tried in the fires of suffering and tempered

to a fine point, stood our leader, our Guardian. Both we and the Cause were safe in such hands as his. A doer to his finger tips; a man of vision, iron determination, indomitable courage; a man who never hesitated before any danger or compromised with any circumstance, however overpowering and compelling it might seem to be. In a world of half-tones, of muddled values, his standard was fleckless, his eye sharp and true, his voice unfaltering.

Our treasury was full: A wealth of literature was ours, neither open to question as to authenticity nor open to misinterpretation. Our foundation was laid by the blood of martyrs, by the spread of the Faith for a hundred years until almost every land on the planet had received some tiding of its message. Our Administration, thanks to the tireless and persistent insistence of Shoghi Effendi, had at last emerged from its embryonic state and was rapidly growing into the suitable medium it was designed to be for the expression of Bahá'í community life and the furtherance of the welfare of mankind. Youth marched under our banner. The insignificant, the obscure, the unqualified had discovered, particularly during the last seven years of teaching enterprise in the New World,

that the Cause of Bahá'u'lláh was a golden talisman that opened doors no humble man ever dreamed he would pass through. We had begun to taste the sweetness of the power God confers on those who go forth to serve Him and had seen indeed that "should a man, all alone, arise in the name of Bahá and put on the armor of His love, him will the Almighty cause to be victorious, though the forces of earth and heaven be arrayed against him." We had come to know that there are spiritual as well as physical laws in this world and that our Faith can launch the frailest bark into the wildest torrent and yet steer it safely to victory.

The measure of success or the measure of failure which the next nineteen years must hold for the Cause directly, and for humanity indirectly, depends on our wills. What do we Bahá'ís intend to do? How firmly are we going to grasp the sword of action? How daring are our hearts? Victory, like Spring, must come, but will it be our victory or that of others, who will look back with scorn and pity on us and say that such an opportunity as lay between the years 1944 and 1963 the Bahá'ís of those days let slip between their fingers!

Getting Ready for the Peace

H. A. OVERSTREET

IT IS fitting in this house of worship that we should talk of peace, for peace is its foundation. It is fitting that we should talk of universal peace, for universality is the heart and soul of its design.

We are still a world at war. When peace comes, will we be ready, all over the world, to say: "There shall be no more war."

I speak here tonight as an American; but I hope I speak, too, as a citizen of the world. I hope I speak in the spirit of your own beloved Master when he said: "The earth is but one country, and mankind its citizens."

In a number of months — a year perhaps — (we hope it will not be longer) — the war will be over. We shall be delirious with joy because no guns will any longer be murdering human beings; because the weak will not need to hide; the strong will no longer have to offer themselves as a brave sacrifice for freedom. The war will be over and peace will be begun. Will it be a beautiful, exciting peace? Will it be a peace of upbuilding? A singing, creative peace — all mankind putting their minds and wills together to make a

world fit for the spirit of man?

We hope it will be. But with our hope is mingled a great fear. We may miss the adventure ahead of us. We may be so tired, so sick of all the cruelty and destruction, of all the uncertainty and disruption of life that we shall want to relax, to get back to the beloved routines of family life and of chosen work. We shall want to join our friends and let the world "go hang". That was the way it was last time. It may be that way again. If it is, we shall miss another of the great chances — perhaps the greatest chance — given us by the ages.

To be forewarned, however, is to be forearmed. We of the older generation in America are not happy at the way we behaved last time. Perhaps the best we can now do will be to keep on reminding ourselves and reminding the younger generation how we fell away from the task. It may warn us not to do it again.

Also, we of the older generation are not happy at the way we allowed the great cause of world union to become the football of the pettiest and meanest politics. This time we must put petty and mean politics aside.

The deepest hopes of mankind will be at stake; and we must not again sell those hopes for a miserable mess of political potage. Also, we are not happy as we remember the shifting indecisiveness of the last peace—how we shuttled back and forth between a severity that was too severe and a generosity that was too generous. Nor are we happy at the mistakes we made about our enemy, the Germans, thrusting upon them a democracy for which they were quite unprepared, and remaining utterly oblivious to their determined will for another war.

I think the chief function of us older ones will be to insist that this time we get our minds prepared for the job. Peace will not come as a happy surprise, like a bird's song in springtime. It will have to be worked for, sweated for, perhaps fought for. Not everyone will want the same kind of peace. Some will want the kind that will be merely an irritant for another war. Some will want the kind that will fail to rectify the iniquities that have made wars in the past and will make them in the future. Some will want a peace that is kind to the enemy; some will want a harsh and inhuman peace. Some will merely want what is good for their special kind of business. Some will want a peace

that will make us the most powerful nation in the world. A peace that is to be wise and just must spring from minds that have learned to be wise and just.

We shall have to be sunclear about a number of things.

In the first place, we must be convinced, this time, beyond the glimmer of a doubt, that hereafter nations can no longer go it alone. We ought now to know that a world of completely independent nations is a world of potential lawlessness. It is a world in which any strong, ill-motivated nation can descend with violence upon its neighbor nations. It is a world in which only force can be protection; a world, therefore, in which small, peace-loving nations can have no security of existence. It is a world in which the strong nations must be forever preoccupied with making themselves stronger.

There is no need to repeat the arguments. If, after all the arguments we have heard and all the tragic experience we have had in two world wars, we are still not convinced of the need for a world united against aggression, then God help the world. It will go to its destruction, because of the incurable stupidity of its people.

But to organize a world united against aggression will not be enough. If the United Nations,

with their world police, perpetuate the same old racial exploitations and economic imperialisms that have been the sources of wars in the past, then they will perpetuate wars among us. We must be prepared, therefore, to work not only for internationalism but for that type of internationalism which is economically and socially democratic. This means that we must keep an alert eye on all the new efforts to monopolize or cartelize economic resources, as well as all efforts to perpetuate forms of imperialistic domination. . . .

It is necessary for us to realize, therefore, that we have a delicate and difficult job ahead of us. After the war is over, German education, both in the schools and outside the schools, must not be allowed to remain the morally perverting thing the German leaders have made it to be. . . .

Who will do the changing? All our democratic scruples cry out against imposing reforms from the outside. Americans will never want to impose their educational system upon Germany; nor will the English want to impose theirs; nor the Russians. It may be that we shall have to find a solution through some kind of world body of educators—a body of men and women who, passionate for the peace of the world, will suggest modifications of the old mili-

taristic and authoritative forms of German education. Such a body, if it is wise, will find those Germans of democratic mind and experience (there will be many of them abroad and some in underground Germany) who will be best able to help Germany create new forms of education compatible with what is best in the German spirit.

We shall have to be sun-clear about this. Nothing short of a fundamental reorientation of the German mind and character will make the Germans safe for the world.

We shall want to be clear about a third point. This is not just a war between ourselves and Germany, nor between ourselves and all the Axis powers. There is a tendency always to see a war in territorial terms: the enemy over there, we over here. This war is different. The enemy is everywhere—all over the world—even among ourselves. They may sit by our side at a public dinner; may live in the next apartment; may be making speeches in Congress. Every occupied country now realizes that the enemy were in their midst long before the Nazis came: Quislings in Norway; Laval in France; Dutch Nazis in Holland; Belgian Nazis in Belgium. Spain has its Falangists; Argentine its native Fascists. We in America have our Ameri-

can Fascists.

The lines of this war extend all over the world. The fight is between two kinds of people. This is the fundamental thing to remember. The fight is between people, on the one hand, who want power for themselves, special rights for themselves; people who believe that in race, or financial strength, or cleverness, they are worthier than the rest, and that their special worthiness gives them the right to take what they please; to be ruthless if need be; to be downright cruel if cruelty will get them what they want—it is a fight between such ruthless, power-seeking people and people who want all human beings to have equal rights to life and freedom and the pursuit of their happiness.

The fight is between a democratic order of life and a fascistic order of life. Fascism, in all its forms, is the arrogant assertion of special privilege. Democracy is the denial of special privilege. It is the affirmation that all men are born equal in their right to life, liberty and the pursuit of their happiness. Fascism sets man against man; divides rather than unites. Fascism, therefore, is and always has been the breeder of war. Democracy encourages man to cooperate with fellow man; it unites rather than divides. Democracy, there-

fore is and always will be the prerequisite of peace.

Long ago one of the great masters of life formulated for us the law of civilized behavior: "Do unto others as you would have others do unto you." In other words, give every human being the same chances for life that you would yourself like to have. On the other hand, all through the centuries, the misunderstanders and misusers of life have formulated the counter rule: Do unto others whatever kind of doing will get you what you want. "It is the eternal struggle," said Lincoln, "between two principles. The one is the common right of humanity and the other divine right of kings. It is the same spirit that says, 'You toil and earn bread and I'll eat it.' No matter in what shape it comes . . . it is the same tyrannical principle."

Ours, therefore, is the world-old fight for human decency. We have to be clear about this. We are fighting to get rid of all forms of oppression, wherever or whatever they may be. We, in America, are fighting for what we call our American dream.

Two forms of inequality today begin to appear to us as particularly odious: one, the inequality of rights as between Negro and White in America; two, the inequality of respect as

between Occidental and Oriental. All fair-minded Americans know that our treatment of the Negroes is inconsistent with our democratic pretensions. Unfortunately, there are many Americans who, in this matter, are not yet fair-minded.

Second, there is the inequality of respect as between Occident and Orient. We, of the occidental world, and particularly we of America, have never yet been fully enough aware of our occidental provincialism: we have simply taken it for granted that we of the West are the preferred brand of human beings. We assumed that we had the best political forms and the best industrial forms; so what more needed to be said. For generations, we have regarded the Orient as negligible, to be treated with more or less of contempt.

This, too, must go. The feeling we have had that we are the Master Hemisphere is not very far removed from the idea of the Master Race.

If there is to be world peace, there must be world respect. We shall have to think of all cultures—eastern or western—as having equal right to grow in their essential ways. For the arrogance and intolerance of our traditional Cultural Monism, we must substitute the generosity and respect of Cultural Pluralism.

I shall not speak except in passing about the ugly blot of anti-Semitism. With shame be it said, there are Americans who willingly and deliberately spread that ugliness among us. It shows how unfinished as yet is the job of democracy. It shows how necessary is the strengthening of a spiritual sense of what democracy is about.

It is probably true that many Americans have never dreamed the American dream. They have simply accepted this land as the place of their opportunity. But the American dream is more than that. It is a dream that includes others — includes them not as persons to be tricked and persecuted, but as persons to whom we say: "Come along; we've got a land to build . . . a land of freedom . . . a land where things will be better for our children than they were for us. We don't care whether you're rich or poor, Methodist or Presbyterian, Jew or Gentile, whether you speak with an accent or in Boston English, come along." Something like that is the American dream . . . and anti-Semitism just doesn't fit into it. So out it must go . . . from our own land as well as from the rest of the world.

This, then, is the third point we must be clear about. We must know Fascism in all its forms;

and deliberately, courageously, following in the spirit of all the liberals of the past, we must eradicate it from our midst.

In one of his last letters, Benjamin Franklin wrote: "God grant that not only the love of liberty but a thorough knowledge of the rights of man may pervade all the nations of the earth, so that a philosopher may set his foot anywhere on its surface and say, 'This is my country.'"

But there is a warning we must give ourselves: Rome was not built in a day: world cooperation and world peace will not be achieved at a stroke.

Those of us who have chosen our favorite blueprint of a world union, may have to learn a certain patience. Already the opposing forces are drawn up in battle array. There are those who are all out for a world organization; and there are those who, at the drop of a hat, are ready to fight all plans that imperil the sovereignty of their nation or the magisterial omniscience of their empire.

Before so vast an undertaking as union of the world can be achieved, men must be given time to grow accustomed to so novel an idea. This we failed to do after the last war. The League of Nations was thrust upon a people whose habits of mind were nationalistic. The shock was too great.

It may be that world association will have to come quietly, step by step, without any too great invasion of our traditional nationalistic loyalties. As a matter of fact, it is already coming that way. The United Nations Relief and Rehabilitation Administration is the first modest organ of world government generated by this war. Even it was opposed; but not successfully, because the reason for its existence was too obvious to be denied. There is a job that will have to be done and it can be done only by the combined strength and wisdom of the United Nations. People will have to be fed; cities rebuilt. A united humanity must bring relief to the victims of this most terrible of all wars.

Here, then, is the first of our world undertakings. There will be many more. The monetary systems of the devastated countries must be restored and reorganized. This will call for a United Nations Monetary Administration. Manufacturing must be resumed; business rebuilt; access to raw materials established. This will call for a United Nations Economic Administration. Schools must be rebuilt; education restored; the profound problem of what to do about German (and later, Japanese) education must be solved. For that we shall

require a United Nations Educational commission.

As one problem after another is tackled; as one united nations commission after another is organized and settles to its work, we shall begin to get used to the idea that we live in a world where world-wide problems must be handled on a world-wide basis. Without our knowing it, we shall slip into the habit of thinking in world terms. And before we know it, we will have passed out of the tradition of nationalistic thinking and be functioning in terms of world interdependence.

Finally, we will need to strengthen ourselves with a basic confidence. We in America have not suffered much from the impact of war. Our cities have not been bombed. We have witnessed here nothing of the war's horror and devastation. It sometimes seems as if we hardly know that a war is on. Those who have lost loved ones perhaps feel differently. But the bulk of Americans seem hardly aware of the profound crisis through which our nation and our world are passing. Hence to many of us there would appear to be small hope that Americans will be passionate about making the kind of peace that needs to be made.

We need to take heart out of what is happening in the war countries. Those people are not

apathetic. Among them there is such a surge of democratic passion as the world has never yet experienced. In underground France they wait for the day when free France will assert her right to a new democratic way of life. In Yugoslavia, they fight and they wait. In Poland they wait. In Belgium. In Holland. In Denmark. In Norway. In Czechoslovakia. In Greece. In China. Democracy was never as passionate a desire among people in all the world before. These people are not apathetic. These people will surge forth when the last gun is fired, and woe betide any government, in exile or at home, that tries to deny them their democratic freedom.

We must build ourselves a new image of war's end. The old image is that of a swarming of political stuffed shirts around a peace table; of endless, futile, pontifical talk; of papers drawn up and papers torn up; of agreements reached that are no agreements; of a peace that will make no peace. This is the image that the last war's end left on our minds.

Perhaps we can begin to build a new image: the image of a new chance for all of us . . . literally for all of us. We haven't done half of what we might do with our world. We have left it poor and divided and fear-ridden

when we might have made it rich and united and courageously generous. We have had all the materials; all the technical brains. What we have lacked has been a motive, an impulse, a will, a sense of great values. What we needed was to *want* a more decent world so desperately that we would plunge passionately into creating it.

Perhaps we shall never have that will; but if, by any chance we were to have it, we would become the most excited people in the world. There would be something ahead of us . . . something tremendous to do . . . a world to create.

When the war ends, we shall have a chance never before given in all the history of the world. This war has done more to reveal

the basic cleavages of life than any war ever fought. It has done more to shake men, everywhere, out of complacency, out of a sense that God's in His Heaven and all's right with the world. Never in all history has the soul of man been so deeply stirred. Never has the world been so ripe to take up the challenge of a new world to create.

A few months now—God grant that they may be few—and the great excitement of peace will be upon us: the excitement of an end that is to be a beginning; the excitement of going back to where we were, but also of moving forward to where we want to be.

Address delivered on the program of the Bahá'í Centenary, Wilmette, Illinois, May 19-25, 1944.

The world is, in truth, moving on towards its destiny. The interdependence of the peoples and nations of the earth, whatever the leaders of the divisive forces of the world may say or do, is already an accomplished fact. Its unity in the economic sphere is now understood and recognized. The welfare of the part means the welfare of the whole, and the distress of the part brings distress to the whole. The Revelation of Bahá'u'lláh has, in His own words, "*lent a fresh impulse and set a new direction*" to this vast process now operating in the world. The fires lit by this great ordeal are the consequences of men's failure to recognize it. They are, moreover, hastening its consummation. Adversity, prolonged, world-wide, afflictive, allied to chaos and universal destruction, must needs convulse the nations, stir the conscience of the world, disillusion the masses, precipitate a radical change in the very conception of society, and coalesce ultimately the disjointed, the bleeding limbs of mankind into one body, single, organically united, and indivisible. . . .

—SHOCHI EFFENDI

“The Most Important Matter Is to Found a Temple”

MRS. CORINNE TRUE

AFTER the very warm words of welcome from Mr. Harry C. Kinne, President of the Wilmette Village Board, who among other things said, “When people ask me, where is Wilmette, I tell them, if you want to locate Wilmette, just locate the Bahá’í Temple. There’s where Wilmette is” our hearts are set aglow with the Centenary spirit. We want to tell the world about the great bounty bestowed not only on our village, but upon the entire continent of America, because of its being the home of the first Bahá’í House of Worship in the Western Hemisphere and designated by ‘Abdu’l-Bahá as the Mother Temple from whom a hundred thousand Temples will be born, not only in America, but in the five continents of the globe.

To know what such a Temple stands for is absolutely essential, if we discern the meaning and importance of such a Divine Institution. How better can this be imparted to the friends gathered here tonight than to give you ‘Abdu’l-Bahá’s own words. Addressing a national gathering of Bahá’ís held in Chicago in the interest of this Temple, ‘Abdu’l-

Bahá said: “Among the institutes of the Holy Books is that of the founding of places of Worship, that is to say, an Edifice or Temple is to be built in order that humanity might find a place of meeting, and this is to be conducive to unity and fellowship among them.

“The real Temple is the very Word of God: for to it all humanity must turn, and it is the Center of Unity for all Mankind. It is the Collective Center, the cause of accord and communion of hearts, the sign of the solidarity of the human race, the source of life eternal.

“Temples are the symbols of the divine uniting force, so that when the people gather there in the House of God, they may recall the fact that the law has been revealed for them and that the law is to unite them. They will realize that just as this Temple was founded for the Unification of Mankind, the law preceding and creating it came forth in the manifest Word—that is why His Holiness, Bahá’u’lláh, has commanded that a place of worship be built for all the religions of the world; that all religions, races and sects may

come together within its universal shelter; that the proclamation of the Oneness of Mankind shall go forth from its open courts of holiness . . .”

On March 21, 1909, delegates from thirty-six cities in America inaugurated the first National Convention. It was held in Chicago. The chief work accomplished at this Convention was the election of nine of the delegates present to form an organization incorporated under the State Laws of Illinois, whose sole purpose was to further in every way the building of the Mashriqu'l-Adhkár and take title to the land upon which this beautiful edifice now stands.

The patience of our Wilmette friends has been sorely tried throughout the many years it has required to bring about so magnificent a building, but today, as they see it standing so majestic in its beauty, all are filled with pride. Bahá'ís from all parts of the globe have joined American Bahá'ís in so prodigious an undertaking, and from the five Continents and the Isles of the Sea have come contributions. 'Abdu'l-Bahá said, in 1908, to Mr. and Mrs. Kinney of New York City: “Contributions for the Mashriqu'l-Adhkár are most important. Notwithstanding the miserable condition of Persia, money has poured in and is still

coming for this purpose, although many families are extremely poor; so poor that they scarcely have enough to keep them. Nevertheless they have given towards it. For many years the West has contributed towards the East. And now through the Mercies and Bounties of God, a miracle has been performed, and for the first time in the history of the world, the East is contributing to the West.”

The Mashriqu'l-Adhkár is the monument raised by the Bahá'ís of the entire world to the Teachings of Bahá'u'lláh.

“The body of the human world,” 'Abdu'l-Bahá declared, “is sick. Its remedy and healing will be the Oneness of the Kingdom of Humanity. Its life is the Most Great Peace. Its illumination and quickening is love. Its happiness, the attainment of Spiritual perfection.”

And now may I close with these words of 'Abdu'l-Bahá: “May the Love of God be spread from this city, from this Meeting, to all the surrounding Countries. Nay, may America become the distributing center of Spiritual Enlightenment. . . . For America has developed powers and capabilities greater and more wonderful than any other Nation.”

Address delivered on the program of the Bahá'í Centenary, May 19-25, 1944.

The Search for Truth

THE claims of Bahá'u'lláh and of the Bahá'í Faith are great. No claims could be greater. Their very magnitude causes many to turn away from them. Yet they are of the utmost importance to every individual soul and to the future peace and prosperity of all mankind. To-day the world is in dire straits. From many directions the cry is raised that humanity's desperate need is a vital and pure religion; that a great spiritual awakening must permeate the nations if we can hope to rebuild our world on the basis of lasting peace.* And this is just the need which the Bahá'í Faith claims to meet. It is a world religion with powerful spiritual dynamic.

The followers of the Bahá'í Faith claim that the words of Bahá'u'lláh stir men's hearts and recreate their souls; that they bring light to a darkened world; that they probe to the roots of humanity's ills and pronounce the remedy; that they are, in truth, the basis for that world

unity and peace for which all long; and, moreover, that they come from no human source.

The Bahá'í Faith claims that Divine Revelation is not confined to past ages, but that in this present time Bahá'u'lláh has spoken as the Mouthpiece of God revealing God's will for today, pouring forth spiritual bounties. To the followers of Christ Bahá'u'lláh says that in His coming the promise of Christ to return in spirit and reveal a fuller measure of truth than His disciples were able at that time to comprehend has been fulfilled. Can any event in history be more important than this?

There are many friends of the Bahá'í Faith who accept the lofty social and ethical program which Bahá'u'lláh has unfolded and set in motion but who fail to find and feel the spiritual forces of this newly born Faith because they do not search deeply into the words of Bahá'u'lláh and 'Abdu'l-Bahá. Spiritual truth is discerned only by those who sincerely desire. "Let the flame of search burn with such fierceness within your hearts," urges Bahá'u'lláh, "as to enable you to

*A notable example of this cry is Dr. Trueblood's recent book, *The Predicament of Modern Man*, reviewed in the February issue of this magazine and condensed in the March issue of *The Reader's Digest*.

attain your supreme and most exalted goal."

Christ spoke of this seeking for truth as seeking for the Kingdom of God. So great and sincere must be the desire that search for it comes before all other things. "Seek ye first the Kingdom of God." A man will sell all that he has for the pearl of great price. In Bahá'u'lláh's words, "The seeker must needs sacrifice his all." Bahá'u'lláh gives us many qualifications of the true seeker. He must have a pure heart, without prejudice. "He must so cleanse his heart," He warns us, "that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth." He must be independent, not relying on previous or inherited beliefs or on what another may say. "Man must seek reality himself, forsaking imitations and adherence to mere hereditary forms," 'Abdu'l-Bahá says. Patience and humility are needed. For in the Valley of Search "the wayfarer rides on the steed of patience" and the seeker "must never exalt himself above anyone, must wash from his heart every trace of pride and vain-glory." Surely he will "put his trust in God" praying for guidance.

Such are the lofty qualifica-

tions set by Christ and Bahá'u'lláh for those who would search for truth on the spiritual plane of the inner life. It is on this plane that freedom from doubt, assurance and great joy are the rewards of search. But it is quite possible to start this search for truth on the rational plane. Probably this is where most of us start. Here, too, the seeker must have an open mind, free from prejudice and desire truth more than his own opinion. Such a soul, if he be earnest, will continue on what 'Abdu'l-Bahá has called the long road from the head to the heart.

On whichever plane one is seeking never was it easier to investigate a new revelation from God than it is today in this country, where there is religious freedom and the printed Word is easily obtainable in libraries or by purchase. There are books about the Bahá'í Faith, and the stories of the lives of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá; there are the words of Bahá'u'lláh and of 'Abdu'l-Bahá. No Messenger from God comes without complete proof of His mission and His station.

This fresh Revelation from God, the All-Wise and All-Knowing, is not meant for just a few. It is a call to each and every soul in the whole world.

—B. H. K.

Preparing for a Post-War World

ALI M. YAZDI

EVERYBODY is talking about world peace and world security. Statesmen of the major powers, writers and commentators, capitalists and workers, all are virtually agreed that some form of world order is not only desirable, but imperative. The concept of world order has at last emerged from the conflict of ideas, and has now attained widespread support. Steps are being taken to give body to this concept.

It is hard at first to appraise the significance of this development. It is so tremendous in its importance that one needs time and perspective to visualize its scope. To the members of the Bahá'í Faith in particular, this is no less than the fulfillment of a prophecy and a long awaited day. It is the culmination of nearly a hundred years of effort, during which the Bahá'ís worked steadfastly for world organization and peace. Their path was far from easy. First, they met violent persecution and even martyrdom. Thousands of them gave their lives for this ideal and this Faith. Later, as they spread over the globe, other obstacles, less cruel but equally disheartening, stood

across their way. Sometimes it was indifference and complacency. At other times, it was a tolerant sympathy. And again, it was cynical skepticism. People would say, "Your principles are noble, but they are impractical". Or, "You can't change human nature". Or, "We have always had wars and we shall always have wars". And so on, and so on! Then, after two world wars and the interim period of false hopes and disillusion, the tide began to turn. Then, in dramatic succession: The International Food Conference, The United Nations Relief and Rehabilitation Administration, Bretton Woods, Dumbarton Oaks, and now, the World Security Conference in San Francisco!

Here we are, faced with the opportunity we have long been hoping and working for, — the opportunity to build the foundation of a stable, just and peaceful world. Let every thoughtful man and woman stop and take stock, lest history, looking back on this day, will tell our children and their children, how close we came, and how tragically we failed!

Let us take stock. We are entering the last and most violent

phase of a long and cruel war. Military victory is in sight. Victory will give us all another chance. But the war, by itself, has solved nothing. The basic problems that brought about this war are still with us, and will still be with us when the war is ended — unless effective measures are taken.

Here, we are faced with a dilemma. On the one hand, there are the idealists who maintain that nothing short of a basic change in the methods and institutions of the world will bring about a permanent solution to the problem of war. Too long, they say, have statesmen and businessmen relied on piecemeal and temporary expedients that proved to be but surface remedies for deep-seated ills. On the other hand there are the realists, the practical men, who maintain that you can only deal with the world as it is, and not with the world as it should be. What good are ideals, they say, if you can't apply them?

What the world really needs is a plan, a course of action, that would be idealistic, yet practical; a comprehensive and basic plan, where all phases of human activity would take their places as coordinated and integral parts of one organic whole, yet a plan which would serve as an ultimate goal, a definite ideal to be

achieved in successive stages, according to a long range program. This would avoid the false starts, the delays and waste motions, and would hold out the heartening assurance that every day would bring humanity nearer to its goal and ideal of permanent peace. If such a plan were possible, hopes would rise high, and we all could start now to do our part in the reconstruction of the world.

Such a plan does exist! Such a plan was formulated in its broad outlines over seventy years ago by Bahá'u'lláh, the Founder of the Bahá'í Faith. In this great plan, the world will ultimately cease to function as a group of independent and hostile units, and will emerge as a vast commonwealth of nations, sovereign and self-respecting, yet cooperative and interdependent. There will be a world legislature, whose members, representing the whole of mankind, will enact the necessary laws to regulate the life and the relationships of all races and peoples. A world executive will apply these laws, and a world police force will enforce them. A world tribunal will equitably settle all disputes that may arise between the different elements. A world language will be taught in all the schools as an auxiliary to the mother tongue. A world script, a world literature, a uni-

form and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations.

This world order of Bahá'u'lláh is not a synthetic plan to be superimposed from without or from above, but a living organism, which will develop from within, and will grow outward and upward. It draws its life and its power from the spiritual nature of man, long neglected or even dismissed as non-existent, or of little bearing on the mental and material achievements of society. It is, in brief, a renaissance of religion, the latest stage in the long spiritual evolution of humanity, and the fulfillment of the prophecies of the Founders of past religions. It is the re-establishment of religion as the necessary and logical basis, and the life force of a just and progressive civilization.

In the world order of Bahá'u'lláh, which will be the fruit of a directed and conscious evolution over a number of years and generations, the peoples of the world, while loyal to their respective countries, will at the same time be conscious of their universal responsibilities, will entertain respect and love toward all their fellowmen, regardless of nationality or race, will recognize the guiding hand of God,

will play their parts as members of a great spiritual fellowship of universal men and women, without which no universal structure will long endure.

This is no halfway compromise. This is the logical and ultimate goal of the social and spiritual development of man,—a development that started with the individual and the family, and radiated outward to the tribe, the city-state, and finally to the nations' boundaries where now it stands, struggling for the final leap.

This is the goal toward which a harassed humanity must strive. This is the ultimate goal toward which all plans, all efforts, all agencies must point. Our present task is to build the foundation for this world order, to create the necessary environment favorable to the progress of such ideals, reinforcing and accelerating what is essentially a process of evolution toward a world community. The creation of a world security organization is a required step in this direction. It is the "Lesser Peace" prescribed by Bahá'u'lláh and clearly restated by His son, 'Abdu'l-Bahá.

It can readily be seen that many, if not most of the coöperative undertakings in the social, economic, and other humanitarian fields can thrive only in

an atmosphere of peace and confidence among nations. Yet these very undertakings would carry us a long way toward our objective of a world community and peace. This vicious circle must be broken, and it can be broken by the establishment of an enforced peace, based on a solemn pact among the nations and peoples of the world, and supported by force of arms, if necessary. This must be done now, while the horrors and futility of war are still with us. The unity that was born of war in the face of common danger, and the fruitful results of cooperative effort in the conduct of the war will provide the bond that will insure the success of this first step toward world order.

The resulting period of peace will truly be the pioneering phase of our long range program to build a new world—pioneering with all its enthusiasm, its suspense, its dangers, its successes and disappointments, and above all, its irresistible drive and unquenchable faith. During this period of enforced peace, the positive, concrete agencies

for the development of a united humanity will be formed and built up, their beneficial effects reaching into every field of human endeavor. Institutions will rise that will foster the spirit of oneness and peace, and this spirit, in turn, will strengthen these institutions and extend their influence. Then the momentum of the unity which was born of war will no longer be needed, and an imposed peace will gradually give way to a peace born of the united will and cooperative effort of a world community, working for the spiritual and material well-being of man, wherever he may be.

“Then”, in the words of Shoghi Effendi, “will the coming of age of the entire human race be proclaimed. . . . Then will the banner of the Most Great Peace be hoisted. . . . Then will a world civilization be born, flourish, and perpetuate itself, a civilization with a fullness of life such as the world has never seen nor can as yet conceive.”

This is one in a series of articles which will present signs of progress in world affairs.

God's greatest gift to man is that of intellect, or understanding.

I hope that you will use *your* understanding to promote the unity and tranquillity of mankind, to give enlightenment and civilization to the people, to produce love in all around you, and to bring about the Universal Peace.

—‘ABDU’L-BAHÁ

Early Teaching Activity

MARIAM HANEY

IT IS certain that when a great Spiritual Light comes into the world, an opposing force is likewise sure to raise its head. It has ever been so in the inception of all great and divine religious systems. "It must needs be that offenses come". However, the more antagonisms and attacks against the Faith, the more loyal, courageous and steadfast became the faithful among the faithless. Tests merely became a challenge to firmness and no cause for despondency. If any one attempted in one way or another to cause division among the believers, that one merely made a thorny path for himself without in the least disturbing Bahá'í unity. To quote 'Abdu'l-Bahá: "God's Will is independent of human opinion" . . . "Compare the days of the Manifestation of the Beauty of Abhá (Bahá'u'lláh) with the days of Christ; consider this is identically like that and the same doubts and opposition are put forth (by the people)."

'Abdu'l-Bahá had warned the friends time and again of the necessity for unity and that tests would be severe, "Verily, the doors of tests will be opened" . . . "How could the disciples of

His Holiness Christ, attain to any spiritual development if they did not undergo trials and tests." . . . "Know that this Cause is progressive. All the obstacles of the world cannot hinder it."

'Abdu'l-Bahá said of His instructions: "I send thee spiritual food . . . that food is the divine advices and exhortations revealed in the Tablets and the spiritual outpourings of the breath of the Holy Spirit."

So the believers continued their teaching activities personally or in little groups fortified by the divine instructions.

Teaching the Bahá'í Faith during the pioneer years was also effectively assisted by the Bahá'ís who acted as interpreters and translators, for they served both teachers and teaching indefatigably, and their notable work is part of the history of the Cause for they contributed a vital service down through the years.

The demand for printed literature about the Faith was so urgent and insistent that as early as 1900 a few books and pamphlets were published. It is amazing, however, to note how quickly the printing of Bahá'í literature developed. From a very small beginning the progress of this

phase of Bahá'í teaching was quite extraordinary. The Bahá'í Publishing Committees, both in Chicago and New York, functioned vigorously, but since these Committees did not control publications in that pioneer period, many individuals themselves published and personally paid for books about the Cause.* Many Bahá'ís published pamphlets and little booklets themselves, and generously shared them with the believers, who in turn passed them on to inquirers without cost. Indeed in that wonderful pioneer period of the Bahá'í Faith up to 1912, teaching was very definitely and effectively accelerated through these Bahá'í publications; and all this was accomplished, too, without any specific official Bahá'í Fund to draw on at that time. The absence of commercialism in connection with this work was characteristic of all kinds of Bahá'í service. It is recalled that 'Abdu'l-Bahá sent this instruction: "Concerning the income of the printing and publishing society . . . it must be expended for charitable purposes."

Another unusual teaching ac-

*One notable instance was the publication of the first edition of *Answered Questions*, compiled by Laura Clifford Barney, who spent a year in 'Akká, Palestine, receiving from 'Abdu'l-Bahá answers to her questions. This authoritative publication will always be vital to the teaching of the Cause.

tivity at that time was the tour of two American Bahá'í teachers to India, for the purpose of visiting the believers and spreading the Bahá'í Message. Wide publicity was given to the Cause in every place they visited, and their teaching activities took them to most of the large cities in India. This is mentioned because the tour was undertaken in obedience to an instruction from 'Abdu'l-Bahá. It shows how from the early times He called American believers to teach even in foreign lands.

At this period of the Cause there were no regularly organized teaching plans. Teaching was an individual matter and it was accomplished through study of the Revealed Words and the power of the Holy Spirit. However, it so happened that many Bahá'ís were always traveling to and fro across the Continent for one purpose or another, mostly for business reasons, and as the greatest business in the world to a Bahá'í is to spread the Message of this New Day, traveling meant that the seeds of Truth were widely scattered. Furthermore as soon as it was known that a Bahá'í could speak to groups, that Bahá'í was invited to nearby cities, and many a fireside group was confirmed in this way.

It was most glorious to witness the intense sincerity in these

teaching activities — the results, the happiness created. It might be mentioned, too, in connection with teaching that the home of almost every Bahá'í was open as a teaching center and for service to the Cause in one way or another. Mention could be made of many wonderful homes, big and little, in every Bahá'í community where teaching was being accomplished regularly;

and some of these homes became famous among non-Bahá'ís as well as Bahá'ís, for the love and sincerity of the friends and devotion to their Faith was a true "living of the life" which often awakened and attracted many. Very interesting stories could be related of this type of service.

Number three in a series of notations on Bahá'í activity in North America from 1893 to 1921.

The passion of Jesus Christ, and indeed His whole public ministry, alone offer a parallel to the Mission and death of the Báb, a parallel which no student of comparative religion can fail to perceive or ignore. In the youthfulness and meekness of the Inaugurator of the Bábí Dispensation; in the extreme brevity and turbulence of His public ministry; in the dramatic swiftness with which that ministry moved towards its climax; in the apostolic order which He instituted, and the primacy which He conferred on one of its members; in the boldness of His challenge to the time-honored conventions, rites and laws which had been woven into the fabric of the religion He Himself had been born into; in the rôle which an officially recognized and firmly entrenched religious hierarchy played as chief instigator of the outrages which He was made to suffer; in the indignities heaped upon Him; in the suddenness of His arrest; in the interrogation to which He was subjected; in the derision poured, and the scourging inflicted, upon Him; in the public affront He sustained; and, finally, in His ignominious suspension before the gaze of a hostile multitude—in all these we cannot fail to discern a remarkable similarity to the distinguishing features of the career of Jesus Christ.

—SHOCHI EFFENDI, in *God Passes By*

WITH OUR READERS

IT SEEMS especially fitting that we are able to make this May number of *World Order*, in part, an anniversary number of the Centenary celebration a year ago. Doubtless many of us are reflecting on the mysterious guiding and protecting forces which made it possible to celebrate the Centenary so gloriously a year ago and yet prevent us from holding the usual annual convention this year.

At any rate it is truly a bounty that we have received from Haifa the deeply moving account of the celebration services held at the shrines of the Báb and 'Abdu'l-Bahá in time for this issue. It is a bounty, too, that this account has been written by Ruhíyyih Khanúm, the wife of Shoghi Effendi, the Guardian of the Bahá'í Faith. Her vivid descriptions, the reflections which passed through her mind, carrying us in spirit to the place and the occasion. We see the shrines in their beauty, in their profusion of flowers and their dazzling light. We live the experience with her and celebrate the occasion with our Oriental brothers and sisters.

Also available for this number are two of the talks given at the Temple at Wilmette during the Centenary celebration which were not at hand before. "Getting Ready for the Peace" was the talk given by Dr. Harry Allen Overstreet, guest speaker Monday evening, May 22nd. Dr. Overstreet has recently retired from the faculty of the College of the City of New York where he taught for a number of years. He is the

author of *New Horizons* and other studies in the contemporary outlook. As we read this address delivered a year ago we realize how far short we still are of being ready for the peace.

"The Building of the Temple," is the talk given by Mrs. Corinne True the first evening of the Centenary celebration when the general subject was "The Universal House of Worship." Mrs. True has long served the Cause in many ways but her name will always be especially associated with the building of the Temple. It was she to whom for years we sent our contributions and who served in innumerable ways to further the Temple construction. Mrs. True's home is in Wilmette. With these two talks, Mrs. True's and Dr. Overstreet's, *World Order* has now covered quite completely the Centenary addresses.

Bahá'ís watch eagerly the steps toward the establishment of enduring peace which are being taken at Yalta, Dumbarton Oaks and San Francisco. The article "Preparing for a Post-war World," by Ali M. Yazdi was a talk given by Marion Yazdi over Station KYA on March 11th. This radio broadcast was sponsored by the San Francisco Bahá'í Assembly and was the opening one in a new series of talks on "Foundations of Universal Peace" and was prepared in anticipation of the Security Conference set for April 25th in San Francisco. *World Order* presents this talk as a contribution in its Formation of a World Society series begun in our January issue.

We are printing the third install-

ment of "Early Teaching Activity in America," by Mariam Haney. In these reminiscences Mrs. Haney takes us vividly to the beginnings of the Bahá'í Faith here in the United States and acquaints us with the believers and workers in those days. We spoke more at length in regard to Mrs. Haney's own activities in the February number. Her home for some time has been in Washington, D.C.

Every age demands the search for truth, but especially is it necessary to be an open-minded seeker in these days of turmoil when to find the path which leads to reconstruction and peace is imperative. Mrs. Kirkpatrick's editorial points to the direction in which to start search.

* * *

In addition to the accounts of Centenary celebrations in different countries which *World Order* has printed in its main section and in this department is the story of the observance in Lima, Peru, one of our very youngest Assemblies. "More than forty friends," our correspondent writes, "attended the talks given in the home of the Barredas, upon the Declaration of the Báb, the importance of the Bahá'í Teachings in the world's destiny and their significance to Peru, and about 'Abdu'l-Bahá. Nine persons assisted in the program. No publicity was issued as this Assembly has not yet reached a condition requiring permission from the government to hold public meetings."

Bahá'ís will recall that Señora Barreda, in whose home the Centenary meeting was held, was the one

who represented her Assembly last July when several delegates from Latin America who had been unable to get to the celebration at Wilmette in May were entertained by the NSA at Wilmette and consulted with it about Inter-American affairs and problems.

This group in Peru has been active from the beginning and looks forward enthusiastically to more activity and progress. Our correspondent quotes their secretary: "Because of the geographical location, the history and the deep culture of this great republic, it is to be expected that Peru will become an important center of the civilization of the West Coast of South America. And Lima being the capital, with its port and its communications with the interior and all other parts must become the seat of that center. With so many favorable conditions it follows as an indisputable consequence that Lima must also be the center for the Bahá'í work on the Pacific Coast of South America. If Peru was once the cradle of Inca culture and home of the Spanish Viceroy of South America, who would say that it does not have conditions favorable for being the center of Bahá'í work?"

* * *

The Bahá'í Cause spreads itself in mysterious ways. A crossword puzzle published in a Spanish language paper has this definition for one of the words to be supplied: "Mirza Ali Mohamed, Reformador persa (1820-1870)." The answer, "Báb" fits into the puzzle although the dates are wrong.

—THE EDITORS

WORLD ORDER

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Mankind Can Establish Peace

G. A. SHOOK

MANY peace plans have been proposed in the past and many are now under consideration. We are concerned here, however, with somewhat specific injunctions that have come to us through the writings of the founder of the Bahá'í Faith, Bahá'u'lláh. These have been amplified by His son, 'Abdu'l-Bahá, the expounder and interpreter of the Faith and also by the Guardian of the Faith, Shoghi Effendi.

Like all great world teachers, Bahá'u'lláh laid the foundation for a new civilization. During His exile, through numerous letters, He called upon the leaders of the world to establish, what He termed, the Most Great Peace. This, as we all know, they failed to do and then He admonished them with the words, "Now that ye have refused the Most Great Peace hold ye fast unto this, the Lesser Peace, that haply ye may in some degree better your condition and that of your dependents."

Commenting upon this Lesser Peace Bahá'u'lláh addresses the rulers of the world with these significant words, "Be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions. . . . Be united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, and your peoples find rest. . . . Should anyone among you take up arms against another, rise ye all against him, for this is naught but manifest justice."

And this cannot take place without a supra-national state, which includes an ". . . International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judg-

ment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration."

When the states (nations) of the world relinquish some of their unfettered national sovereignty and form a Commonwealth of Nations (a federation) with a world Super-State, as described above, then and only then will world peace and world justice be possible and permanent.

The Lesser Peace is concerned primarily with the cessation of warfare. It is universal, yet it, in itself, cannot bring forth the new civilization, the Golden Age, which prophets, poets and seers have predicted for thousands of years but it is the *beginning* of this Golden Age.

World peace cannot be brought about without some kind of world justice. World domination is not world peace. It is clear to every intelligent person that anything less than world peace, that is, universal peace, cannot be enduring. The machinery for establishing this peace, 'Abdu'l-Bahá warned us many years ago, must be the concern of every individual on earth.

Today after blundering into a second world war we see the im-

perative need of a Commonwealth of Nations sustained by a world government or world Super-State. The nations must be firmly bound together. But this Commonwealth of Nations must be something more than a mere association. It must be a living organism which exists for the sake of the people of the world, all that dwell on earth. A world state which is merely an association of independent nations manifestly cannot establish world justice. If each nation maintains its own army and navy and has the right to make war, then it is obvious that wars will continue.

There are then, two important things about this Commonwealth of Nations and these are stressed in the Bahá'í Peace Plan.

In the first place, it must exist for the people of the world.

In the second place, each nation must necessarily give up certain rights to govern itself.

We need hardly to add that there must be some sovereign power to which each nation surrenders some of its rights. The League of Nations had no such sovereign power.

These two principles are inseparable, interdependent. You cannot have a Commonwealth of Nations which exists for the people unless the independent nations surrender certain rights. If

the nations surrender no rights, if they retain their complete independence, then the Commonwealth of Nations exists for the nations and not for the people.

This government of ours exists for the people of Massachusetts as well as the people of New York and consequently the inhabitants of both states enjoy the same rights. But suppose that New York for example, should prevent the flow of interstate trade by high tariffs, could we then say that our government exists for the people? Let us remember that there are some rights which each state *willingly* surrenders to the sovereign power, in this case the central government in Washington.

Now of course no nation today is willing to yield any, or at least not much, of its sovereign power. Each nation desires to maintain its present independence. This is only natural, but a little reflection will show that no "civil society", so called, could be established or maintained if every individual within the society retained the right to govern himself, that is, retained his complete independence. Moreover, if we will reread the history of the United States we will see that no state has suffered anything by surrendering in order to establish a government by and for the peo-

ple. To be sure, it took a civil war to make this point clear to every section of the country but it is clear enough now.

On the other hand, there are real dangers in a strong central government with too much power and it is therefore very significant that in the Bahá'í concept of a Super-State this objection is covered. In discussing the general problem of world unity, the goal which we are now approaching, Shoghi Effendi says, "The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded."

And again, "Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remold its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither

to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided."

Surely no one could object to a plan which seeks to broaden the basis of the existing foundations of society.

At present we cannot grasp the full significance of Bahá'u'lláh's plan for world solidarity but we can indicate, in a general way, the direction in which the world must move in order to establish an instrument for the consideration of world peace.

The world leaders of today who have passed beyond the limits of a narrow and brutal nationalism realize that some kind of world conference must be held so that we can seriously consider the question of universal peace.

Over seventy years ago Bahá'u'lláh, anticipating the tentative plans that are now under consideration, wrote, "The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized." 'Abdu'l-Bahá elaborates upon this theme in several places. In a letter written by Him to the Central Organization for a Durable Peace, the Hague, 1919,

He speaks of the formation of the Supreme Tribunal by humanitarians well versed in international matters. The members of this Supreme Tribunal are to be chosen from a larger number of delegates who represent all the nations of the world.*

There is a question in the minds of those who would really like to see a new order, namely, suppose we do establish universal peace in our time, what assurance do we have that the world will not return again to infantilism and indulge in warfare. Perhaps the clue to this question lies in the very word "universal". When peace becomes universal it will be permanent. Does anyone imagine that the United States, for example, will ever return to a confederacy in which each state has the right to declare war? We have *evolved* into this stage of interstate unity with its concomitant of interstate peace, and naturally we are not going to return to a condition of state anarchy.

The Bahá'í Faith stresses a principle that makes the return

*Bahá'ís look at the San Francisco conference as an encouraging step toward the organization of the world, but it is plain that the plans proposed do not fulfill Bahá'u'lláh's plan for the Lesser Peace since all nations are not represented and it is not proposed that nations give up sovereignty.—*Editors' Note.*

to a stage of anarchy inconceivable. It maintains, and with the sanction of history, that the collective life of humanity is evolving. World unity, world federation, implies the *coming of age of humanity*. Just as man reaches a stage of maturity so the collective life of humanity reaches its stage of maturity. It is now passing through the stages of adolescence which is the stage of making blunders.

Let no one imagine, however, that this process of evolution is something that works automatically. It requires ceaseless endeavor on the part of those who have vision and courage. The sudden flare for religion that we witness today cannot be cited as evidence that the world is just *naturally* becoming more spiritual. Man is becoming more spiritual because he is facing a catastrophe which he would have gladly avoided. Man is the victim of forces which he can neither understand nor control.

Should anyone imagine that world unity is impracticable let him but glance over the history of the Bahá'í Faith. There are Bahá'í communities in over sixty countries of the world and in each of these communities the ideal of world unity, world solidarity, and universal brotherhood is fearlessly upheld. The

citizens of these centers are an integral part of and are loyal to their respective governments, for loyalty to one's government (the Bahá'ís believe) is a divine command. Moreover in the World Order of Bahá'u'lláh there is no "... attempt to suppress the diversity of ethnical origins, of climate, of history, of language and traditions, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race." These citizens have attained to this "wider loyalty" and this "larger aspiration."

This should convince any fair-minded reader that World Federation is not utopian, impracticable.

If we admit that small heterogeneous groups can be found in which "national rivalries, hatreds, and intrigues" *have* ceased and where "racial animosity and prejudice" *have* been replaced by "racial amity, understanding and cooperation," we must admit that the same condition can obtain on a larger scale. For this universality is not of any one class, creed, or race, but rather it is common property of human beings who have been revived and sustained by one common Faith.

In conclusion it may be well to utter a word of warning. The various events to which we have alluded such as the end of the war, the Lesser Peace, the advent of world justice and the spiritualization of the world, cannot be divided up as isolated events in time which follow one another in some kind of sequence. This should be obvious to any observer today.

Taking the world, as a whole, we cannot say that at some particular hour or day warfare will cease and then the rulers will begin to make plans for the Lesser Peace, following which the new age will begin to dawn. Even if all warfare should suddenly cease, and this is highly improbable, is there any indication that racial animosities, to mention but one of the world's acute problems, will also cease at the same hour?

As far back as 1920 'Abdu'l-Bahá wrote, "the ills from which the world now suffers will multiply; the gloom which envelopes it will deepen. . . . The Balkans will remain discontented. Its restlessness will increase. The Vanquished Powers will continue to agitate. They will resort to every measure that may rekindle the flame of war. . . ."

Those who read these words and realized their import never

imagined for a moment that World War I was a war to end war. On the contrary they saw, at least vaguely, the operation of those disruptive forces that made another war inevitable.

As we know, the work of recovery has really begun. The forces of integration and destruction are both operating and they are conspiring to bring forth a new age. Moreover they will continue to operate for several decades. The aftermath of this war will be far more devastating than the war itself.

In this political confusion and economic distress the majority of the world's recognized leaders, forgetful of the fact that we are living in a rapidly evolving world, are trying to uphold outworn institutions, obsolescent social theories and antiquated traditions.

To be sure some see the handwriting on the wall but they lack courage. How, they confidently ask, can we convince any nation that the only way to safeguard the interests of its peoples is to surrender enough of its sovereignty to create a World Federation?

A few have courage and they see the significance of the hour.

These are they who must establish the Lesser Peace.

One more point, which is

stressed over and over again in the Bahá'í writings, must not be overlooked. Mankind — not natural law, climate, or any other agency — is responsible for this internal disintegration of society, and mankind must suffer.

In the words of the Guardian, "Adversities unimaginably appalling, undreamed of crises and upheavals, war, famine, and pestilence, might well combine to engrave in the soul of an unheeding generation those truths and principles which it has disdained to recognize and follow.

"A paralysis more painful than any it has yet experienced must creep over and further afflict the fabric of a broken society ere it can be rebuilt and regenerated."

However, we should not dwell too much on the immediate future which is dark and oppressive. Instead let us reflect a little upon the kind of civilization that will obtain when the human race is freed from the curse of war and injustice. "Who can doubt that such a consummation—the

coming of age of the human race—must signalize, in its turn, the inauguration of a world civilization such as no mortal eye hath ever beheld or human mind conceived?" This will come with The Most Great Peace which implies ". . . the spiritualization of the world and the fusion of all its races, creeds, classes and nations. . . ." This will take a very long time and cannot be established by the unaided efforts of man. It requires a common Faith. Bahá'u'lláh calls upon the rulers of the world to establish the Lesser Peace. But He does not ask the religious leaders to establish a universal religion. This is beyond them. His words are explicit. "That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of the world is the union of all its peoples in one universal cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician."

The contrast between the accumulating evidences of steady consolidation that accompany the rise of the Administrative Order of the Faith of God, and the forces of disintegration which batter at the fabric of a travailing society, is as clear as it is arresting. Both within and outside the Bahá'í world the signs and tokens which, in a mysterious manner, are heralding the birth of that World Order, the establishment of which must signalize the Golden Age of the Cause of God, are growing and multiplying day by day. . . .

—SHOCHI EFFENDI

Pioneer Journey—Paraguay

VIRGINIA ORBISON

THE teacher in foreign lands has a special agony, and to follow the devoted and selfless Elisabeth Cheney, who had established a small group of believers two years before under great handicap, was not easy to contemplate. However, the last look at Santiago da Chile, with its morning veil of smoke and mist, from the plane as it circled before the flight over the conquered Cordillera of the Andes, was a symbol and omen of what might transpire on the new venture. It seemed fitting that Roberto Herrera Ramírez, the first aviator to fly over the Andes with a passenger—twenty-two years ago—a Chilean, and destined to be one of the first believers in Bahá'u'lláh in Chile, should come to the airport with his brave wife, Eugenia, to bid me farewell. They, while still young, see his dream of continental air travel realized, his effort, with its tragic result of crash and long illness, recognized and rewarded by his government.

The hour's flight over the brown and snowy white mountains seemed but a few minutes of smooth ecstasy. About fourteen years ago Martha Root wended her way over the steep

and tortuous trails on muleback. For her, there was no lolling comfortably, gazing out in rapture, or reading of the morning paper while skimming over the dangerous gorges and past the menacing peak of the Aconcagua. Martha had to hang on every minute for days, desperately trying to avoid sliding down the mule's neck, or slipping into eternity over a precipice.

The four hours over the Argentine pampas revealed only a vast flat cultivated plain, without any visible gauchos. The biggest bus in all experience carried us into Buenos Aires, South America's most modern city, but there is much reminder of Paris in its tree-lined boulevards, sidewalk cafes and European architecture, now being crowded by the new.

During the two weeks' stay in Buenos Aires, I met most of the Bahá'ís, and as usual, deep roots of friendship were quickly put down. South America's first Bahá'í martyr, May Maxwell, by her love and sacrifice, seems to have inundated these lands with her spiritual presence. She could never endure the cold, they say, especially spiritual coldness. Now the warm and shady peace of Quilmes is her abode, and

the refuge of all who approach it. The hours spent there with Etta Mae Lawrence, dear dedicated pioneer, and Haig Kevorkian, will not be forgotten. Courage to face Paraguay was gained there, I think.

The mystic chain of Bahá'í love is strong; in Montevideo it also held our hearts. The friends everywhere are growing through tests and obstacles secured by love. The Guardian has indicated great and important responsibilities for Argentina. These devoted friends have the will and capacity for accomplishment.

The early morning hydroavión trip started with a long and profound swoosh through the waters of the Rio de la Plata before its release into the air. The Delta and Tigre, seen from the air, were quite unlike the place of waters, boats, flowers and sweet-colored colonial houses that I had visited some days before. Flying up the wide and later twisting, turning river—stopping at several small and primitive towns, we came, after about five hours, over Asunción, set in a bend of the river in the midst of the tropical lush plain that is Paraguay. Across the river from the small but modern port could be seen only green trees, undergrowth and the red, red earth—the smoke, blue misty, of charcoal burning in the distance.

As I emerged from the port alone, after the usual customs procedure, I found it a bit surprising to see a few cows wandering about loose; not many people were about, as it was the middle of the day and siesta time. It was rather lonely. The hotel, with its dark columned interior patio was nearby. I could hardly wait to meet the Bahá'ís. Only one who has tried it can imagine the sensations of the first days. Panic was in my heart. I began to appreciate Elisabeth Cheney's task, and uttered supplications for the fruition of her great labors. Soon the two devoted believers, Josefina Plá and Centurion Miranda, were found by directions and much walking—there are few telephones in Asunción. They had kept alive the Faith in spite of obstacles and inexperience.

In the small gathering of our first Feast celebrated together, two persons who had been loyally studying, declared themselves believers. This was great encouragement, but the encountering of the "waiting servants" in a country strange, and with few opportunities, presented a baffling problem. Then one day, in a most miserable moment, came a letter from our beloved Guardian. It arrived with its divine encouragement and mysterious action-provoking effect. Then my

perturbation ceased!

Shortly, I found myself established in a private home recently turned into a pensión. Here were discovered the first of the new crop, as the dueña and her talented daughter soon became believers. Through them and the other friends new contacts were made. Soon a radio interview was proposed, on the subject, Motion Pictures. After writing the script the night before and having the Spanish corrected the next morning, we went on the air, and the Sacred Name of Bahá'u'lláh was mentioned for the first time from Paraguay. It was a precious moment when the Name soared clearly by short wave over all of South America. The interviewer became a believer soon after, and also a young technician.

Later there were invitations to sing on the radio. By helping thus on a program in honor of one of Paraguay's poets, I gained the opportunity of meeting writers and musicians. Abilities seem to sprout in most extraordinary ways on a pioneer venture. The equipment of a diplomat, psychologist, accountant and physician would be no small advantage!

How well the Guardian foresaw needs when he advised me in a cable to "exercise patience"! Having patience while eternally

waiting for believers, or anything at all, in these lands of slow tempo, is a state which anyone must cultivate, should he wish to remain in one piece.

Many meetings, celebrations, Feasts took place in what had become for the time, our Bahá'í Center. Every day brought someone to hear of the Faith, or a chance to present it. Talks were given to the Theosophists and to the Rosicrucians. At a banquet, the guest of honor, Sir Eugene Millington Drake, well-loved Englishman known all over Latin-America for his generosity, charm, and the direction of Cultural Affairs for Great Britain, was seated between two Bahá'ís. There, for the first time I encountered the brilliant young poet Augusto Roa Bastos, later to become much impressed by the Faith.

Wandering about the streets of Asunción, picking one's way among the sharp cobblestones and admiring the sweet little donkeys, laden with vegetables, meat, fruits, and their little (always) women riders with long hair in a knot sticking out in back, and nearly always with a cigar in their mouths and, in hot weather, a large, black umbrella aloft, is the accompaniment to sowing the Greatest Name in the atmosphere of this land. Brilliant blue is the sky when not con-

vulsed with thunder storms. Feathery flowering trees of violet jacarandá bloom. Flaming colors are everywhere. Curious flat-twigged trees with bunches of yellow-pinky flowers bursting out of the ends, later to sprout large waxy green leaves, are the jasmine-mango trees. Papayas, guayavas and kapoc trees are abundant. The latter have trunks like coca-cola bottles with thorns sticking out all over them. The flowers are like orchids, and the fruit like huge avocado pears. And then the kapoc silk pops out and runs over with a most fantastic effect. At Feasts we used quantities of large gardenias as they cost only six cents for a dozen!

Our Bahá'í house, being typically Paraguayan, had rooms in a long row, all opening onto each other, and also having huge double doors opening onto the long patio. The well was nearby and a small grove of orange trees and jasmine vines grew in the cleanly swept garden. And pensionistas were bound to hear of the Faith. Some Brazilians and some Argentinians left with a new outlook and the determination to find the Bahá'ís in their country.

Many persons who do not become believers right away are excellent "carriers" and there is always the hope that sometime

they will convince themselves in an ardent moment.

Speaking of the Faith in the village of Luque, which we reached by means of a little wooden-car train drawn by a round fat locomotive followed by two little cars full of fuel wood, chugging, spewing smoke, and then the return in the evening, watching sparks from our engine (not so different from the huge lantern-eyed fireflies) are nice to remember.

The poet, Julio Correa, gave a party there in his lovely old quinta, in honor of a neighboring poet. Many of us, including Josefina Plá, and Gertrude Eisenberg, trouped there that day. His colonial house, shaded by huge old trees, had a column-supported porch all around it. Cows stalked about, not bothering to hide their disapproval of so many strangers taking their shade. Chickens wandered in and out of the house. The poets recited their latest poems, although during business hours, they might be bankers, engineers, philosophers or actors. Sila Godoy played his intimate and exquisite instrument, the guitar, like a young Segovia. Barbecued pork (delivered in wheelbarrows), dulce de caña (sugar cane drink), empanadas (a sort of meat pie seen with variations all over South America) and

potato salad were devoured on the porch near the immense bread-fruit tree.

Life is still fairly simple in Paraguay in spite of the struggle between the old ways and the new which are fast taking possession. Unbelievable changes are under way, such as the huge new airport, new hospitals (where goats and families will not be permitted to live with the patient), new roads, sanitary systems, and public health programs. Of these gifts and importations from the United States, many have been fearful, but others begin to see the deep significance of all this physical activity as the preparation for the spiritual and material union of the countries of the Western Hemisphere. The North Americans charged with these works, have as yet no conception of the deeper meaning and are not interested in knowing. Paraguay is emerging in a phenomenal manner from its age-old slumber interrupted by tragic wars which lately have destroyed most of its male population. Its disturbance is tortuous, and occurs under protest, but its awakening is inevitable.

With Gertrude Eisenberg, their pioneer and teacher, the Bahá'ís of Asunción del Paraguay, as the fruit of Elisabeth Cheney's initial impulse and many sacrifices, established their first Spiritual Assembly in April, 1944.

A multitude of persons have heard of the Faith in this mysterious flowering land. A curious acceleration of confirmation has taken place—the wishes of the beloved Guardian have had their effect. The destiny of this loved country is being seized and is animating an awaiting people.

I shall remember Paraguay for its poets, its perfumed music under the brightest of moons beside the Southern Cross, its flaming flowering trees, its loving sensitive souls, eagerly listening to the creative Words of Bahá'u'lláh which tell of their liberation from age-old cares. The Guardian wrote: 'We are at last beginning to see the first tangible response to Bahá'u'lláh's words addressed in the Aqdas to the Presidents of the American Republics: 'The lights of the Faith are kindling in these distant lands and will shine, no doubt, with a wonderful brilliance in the days to come' ''.

O Son of Man!

For everything there is a sign. The sign of love is fortitude
under My decree and patience under My trials.

—BAHÁ'U'LLÁH

Signs of the Times

ANNAMARIE KUNZ HONNOLD

AS SHOGHI EFFENDI so aptly states, "The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. . . ." So powerful is Bahá'u'lláh's Plan that in less than one hundred years following His teachings "the world's equilibrium hath been upset. . . ." "Both within and outside the Bahá'í world the signs and tokens which, in a mysterious manner, are heralding the birth of that World Order . . . are growing and multiplying day by day."

Hardly a day passes without our discerning signs pointing in the direction of tomorrow's world order. Take our newspapers, for example. We read of the incredible destruction caused by the wars. But we read, too, of an International Business Conference, of an International Civil Aviation Conference, of a Dumbarton Oaks or World Security Conference. Regardless of what we may think of all the preliminary plans and undertakings—be they right or wrong—we are impressed with their international aspect. Here representa-

tives of many nations sit peacefully around the conference table in an attempt to iron out problems common to all in a harmonious manner.

Speaking of newspapers, let us examine for a moment but one, The Sunday New York Times Book Review and Magazine sections. Such reviews are excellent sources through which to feel something of the pulse of our age. New books are reviewed with skill; outstanding thinkers contribute thoughts pertaining to present-day problems. And while reading, the Bahá'í often is deeply moved as he discovers still further signs of the times.

The sections appearing on November 19, 1944, will serve as a sample. In the Magazine Section Morris D. Waldman gives us A Bill of Rights for All Nations in which he says:

"It is obvious, of course, that the questions of world organization, spheres of influence, World Court and international police are the basic elements upon which the future of world peace revolves. But realists in international affairs are painfully aware that no system of world organization, no matter how magnifi-

cently idealistic or realistically practical, can long endure in a world full of minor tensions. A super-plan for world peace must first be created, but if it is to succeed it must provide a means whereby people of diverse backgrounds may live together in peace and harmony. Without such planning to supplement the master blueprint for world peace there exists little hope for an enduring peace. The problem of racial and religious minorities is thus one of vital importance."

The Bahá'í here finds a vision beyond the Lesser Peace, an unconscious striving toward Bahá'u'lláh's Most Great Peace. In another article Russell W. Davenport praises the energies which Wendell Willkie, who, we know, outgrew the limitations of a political figure, exerted "in every waking moment" during his last months toward the cause of "One World." And here Eduard Benes, president of Czechoslovakia, looks to the post-war era and says that if we look far ahead we need not feel pessimistic. He sees man in his fight against the evil systems in the world but says it "will be part of a greater struggle for a moral and ideological renaissance which is to transform the life of whole classes and nations." And in the Book Review section appears a review of Franz Werfel's *Be-*

tween Heaven and Earth. Werfel predicts that in the "culmination of the realistic outlook," as the reviewer puts it, man will be aroused to a spiritual revolution. The book is "a serious call for a spiritual man to become vocal and active in world renewal."

In recent months an astonishing number of books and articles on proposed ways to world peace and order have appeared. Space permits us to mention but a few found in the Times. In *The Time for Decision* Sumner Welles advocates the speedy establishment of the basis for a world organization and the use of force to maintain peace (July 23, 1944). Hugh Gibson in *The Road to Foreign Policy* (July 23, 1944) recommends for this country a "policy of international collaboration", as the reviewer states, "to promote world peace through the preservation and strengthening of representative government". Clair Wilcox, Professor of Economics at Swarthmore College, says in a Magazine article entitled "We Can't Live Alone and Really Live" (October 8, 1944):

"What is needed today is a multilateral convention pledging all the nations of the world to simultaneous and sharp reduction of all the barriers of trade."

And then again Charles Rumford Walker (November 5,

1944) speaks of the sacrifice necessary to have peace:

"We must pay in terms of liquidated prejudices and long overdue reforms in the treatment, for example, of our racial minorities."

Speaking of races, the Bahá'í sees hopeful beginnings on the racial front. Lillian Smith, a white woman in the deep South, vividly portrays the plight of the Negro in *Strange Fruit* and in writing of her novel (May 28, 1944) says it "is concerned with this restricting, crippling frame of segregation". The Times also printed "A Negro's Plea for Understanding" (November 12, 1944). Here Harry V. Richardson, Chaplain of Tuskegee Institute, states that "Only as all have opportunity to attain similar advantages is anyone secure in an advantage he happens to hold."

The Bahá'í views religion as the bedrock of a lasting peace and world order. In this connection it is of interest to learn that Alfred M. Bingham in *The Prac-*

tice of Idealism (September 24, 1944) sees man not only in a war but also in five revolutions, one of which is the struggle of "tribal religions against a dawning world religion of universal brotherhood", as the reviewer puts it.

These brief thoughts give but a superficial glimpse of signs of the times which have appeared in but one newspaper over a period of a number of months. However, they give evidence of the "universal fermentation" of the Plan and Spirit of Bahá'u'lláh. Be it understood, nevertheless, that no other present-day plan and spirit correspond precisely to those of Bahá'u'lláh. His plan overshadows all others in depth and vision, in wisdom and inclusiveness. The Bahá'í is hopeful in discovering frequent signs leading to the only perfect way — the world order of Bahá'u'lláh.

This article is one in the series which will present signs of progress in world affairs.

The revelation of Bahá'u'lláh . . . should be viewed not merely as yet another spiritual revival in the ever-changing fortunes of mankind, not only as a further stage in a chain of progressive Revelations, nor even as the culmination of one of a series of recurrent prophetic cycles, but rather as marking the last and highest stage in the stupendous evolution of man's collective life on this planet. The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture . . . should . . . be regarded . . . as the furthestmost limits in the organization of human society. . . .

—SHOGHI EFFENDI

ENFORCEMENT OF THE SPIRITUAL LAW

THE pressure of social necessity has in recent times laid upon the civil state responsibility for the application of legislation of a type previously associated with the affairs of religion, ethics or social philosophy. Government today has become controlled by opinions and beliefs reflecting rapid changes in the environment which call for programs and policies exceeding the traditional functions of the state.

The very basis of government is, of course, concern with the moral code. Protection of life and property has been the essential purpose of social organization in historic times. Without the Mosaic code society could not evolve beyond the meager and hazardous experience of the early tribe. There is no inherent reason why the civil state should not become the guardian of ideals and virtues revealed since Moses, though history records the lamentable fact that governments have followed and not led the masses along the road of spiritual evolution.

One of the first examples of the new development in legislation was socialism. All govern-

ments during the past century have enacted measures of a socialistic nature. In certain cases socialism has become the whole philosophy of the state, replacing traditional economics with a legal code and substituting state power for the adjustments of individuals and private firms. So far no one can assert that this trend is anything more than experiment, for the socialistic structure has not been created but taken over without compensation, in the form of expropriation or taxes, from the wealth previously accumulated. The fact to emphasize at the moment is that, for many people, the attainment of socialistic legislation is the fulfilment of moral responsibility. When we can make the state do it, there is no longer any reason why the individual should sacrifice himself for others.

Another example of effort to transfer responsibility from the individual to the state was the prohibition of liquor. Generations of ethical education and spiritual struggle seemed to terminate when the state forbade the manufacture and sale of intoxicating liquors. The result

proved conclusively that there are either aspects of truth which cannot be applied by the police, or stages in the evolution of society when individual conscience may not rely upon the collective social will.

Today a third example comes into view as various legislative bodies in the United States, including the federal legislature, concern themselves with specific measures aimed to prevent the element of racial and religious prejudice from determining the conditions of employment. The employer, under such legislation, will be obliged to accept employes on some standard of personal fitness without reference to the color of their skin or the doctrines of their church. That is, the right of the citizen as citizen becomes supreme over the exigencies of any creed, race or class. The whole mass of the people, through their one collective agency, the state, decide that prejudice no longer has any right to assert itself in the economic field, and take such steps as may be necessary to bring the individual employer into obedience with the new conception of society.

These examples have intense interest to the Bahá'ís, for the Bahá'í knows that new spiritual laws and principles have been

revealed by Bahá'u'lláh which revolutionize human life, removing the barriers behind which political, theological and economic infections start, and disclosing the majesty of a divine plan for the entire world. The Bahá'ís know that the working out of the new era will be evolutionary, one stage at a time, and therefore to see the operation of the Plan one must be aware of the Revelation which is its source, its motive power and the guarantor of its realization.

There are two considerations which come to us as we ponder the process of social regeneration at its present stage.

First, the civil state is called upon to do the work of religion in so many instances because the division of the ancient religion into many denominational bodies denies the people any unity of moral example and expression. While the Bahá'ís make race unity a matter of virtue, the former faiths make it a matter of state legislation. The state has become more representative of the moral needs of the people than the churches. Second, the effectiveness of legislation intended to apply justice to human relations is not the power of the police but the power of virtue—that is, of conscious obedience to the higher will. What we are wit-

nessing is the bankruptcy of institutional religion. It is no longer possible for any church to inculcate the necessary virtues into the intricate, internationalized society of today. Therefore it has become incumbent upon the states to create humani-

tarian legislation. But there remains a vast distinction between the soul and government; to remove this fatal abyss there must needs be further stages in the disintegration of the old order and the rise of the new.

—H. H.

GOD'S NEW DAY

Edwinna Powell Clifford

NO longer alone on a storm-tossed crest
Need stand a soul, of peace bereft.
God's voice, that spoke through the Prophets of yore,
From Sinai's plain or Jordan's shore,
From India's isles, or Arabia's sands,
Hath spoken today its loving commands,
And the heart that is plowed and narrowed by pain
Can still find peace and live again.

"Come," the voice of Bahá'u'lláh cries,
"Come, all ye that are men, arise!
Come, ye humble; come, ye poor,
Enter at last the open door.
With the word of power I now proclaim
The Oneness of God, His Truth the same;
His children, one vast family, all,
Who never in vain on Him shall call.

"This Truth of God, His flaming light,
Shall scatter superstition's might
This Word of God, the Spirit's Sword,
Shall conquer all hearts in the name of the Lord.
His holy Prophets, a glorious band,
Revealed to us now, united stand,
And the shining hosts of the faithful throng
Sing all together the Triumph Song:

"The Kingdom of God on Earth shall stand,
And His Spirit reign o'er every land;
United, all men shall bow the knee,
And, with clearer vision, His Glory see.
Oh, great is the message Bahá'u'lláh brings,
Harken ye learned, bow down ye kings,
The dark clouds of night shall soon pass away,
Arise, greet the dawn of God's New Day!"

Bahá'í Youth in Persia

RUSTAM PAYMÁN

YOUTH the world over are interested in action. They like to go places and do things. It is no accident that they have figured prominently in nearly every revolutionary movement of the last three decades. Youth may not always see clearly or act wisely but they show the will to set things right rather than be content with conditions that are admittedly bad. Lame arguments to the effect that things have always been this way or that they could be worse fail to appeal to young people.

The Bahá'í Faith, with its emphasis on action and its elevation of service to mankind to the rank of prayer, naturally makes sense to young minds which are not confused with prejudices and fears. 'Abdu'l-Bahá will forever be the best of examples for young people for He embodied courage, strength of purpose, and self-sacrifice, and had a sense of humor. Turning farther back in the pages of Bahá'í history, we find the Radiant Youth who gave His life for human unity and the multitudes of God's heroes whose deeds of matchless devotion remain a constant challenge to all men of good will. Other move-

ments have called forth sacrifice, but has any other cause changed the heart of man in such way as to cause him to regard all his fellow human beings as brothers? This unique and blessed Faith does not claim exclusive possession of truth and goodness but requires its followers to associate with people of every creed and of no religion, and with those of every racial group, class, and nation in a spirit of friendship.

The power of the Bahá'í Faith to ennoble human character has been amply demonstrated in the land of its origin for, under its influence, members of other religious communities who had been looked down upon have been exalted. Minorities, instead of being despised, are accorded a place of honor; individuals are not condemned for following the beliefs of their forefathers but are accepted on the basis of personal merit. In a Bahá'í election, if two individuals have equal capacity and fitness for office, the one who has come from a minority group, such as Jewish or Zoroastrian, is given the preference.

The reader may be surprised to see that a Persian is writing

about administrative questions instead of more mystical topics. Americans think of Persia as a country of nightingales and roses, of jasmine-scented gardens, of romance and song. They expect the Persians to be dreamers. But this is only part of the picture and as Persia and America come closer together spiritually and materially, similar hopes and desires and common ways of thinking will come to light. Let us go on to the activities of the Persian Bahá'í youth.

The affairs of the Bahá'í youth are directly in the hands of the National Youth Committee, a body appointed by the National Spiritual Assembly of Persia. The number of members may vary but it has recently been thirteen. The same persons serve on three subcommittees which have charge of correspondence, education, and the annual youth symposium. The members are not necessarily youth; I was the only member under twenty-one and there were several past forty. It is recognized that whenever qualified youth can be found they should be appointed and the National Youth Committee has recommended that youth be appointed to local committees when they have the required ability.

Both the main committee and

the subcommittees meet weekly. The officers are chairman, secretary, treasurer, and recording secretary. The subcommittee on education plans training for all the Bahá'í youth in Persia. The one on correspondence handles all communications from local youth committees and from the National Youth Committees of other countries but letters in reply are submitted to the National Youth Committee for approval before sending. The Symposium subcommittee plans for Persia the meeting that is held annually throughout the Bahá'í world. The questions put to the youth in connection with this event vary from year to year but they are invariably related to action designed to make life in Persia healthier and happier. In 1943, the central question was, "How can you aid the poor to attend school?" The youth were not content to say that they believed in universal education but they really did something about it. In 1944, they were asked:

How can you contribute to the health and hygiene of the people?

1. If you can give money, specify the amount.
2. Can you furnish medicine? How much (value or quantity)?

3. If you can give soap, state the number of bars or amount.
4. If you are able to lecture on these topics, how many hours could you devote each week? (Doctors were sent to localities without medical facilities.)
5. If you can provide a room for lectures, conferences, or treatment, how many hours a week would it be available?
6. If there is no bath in your village or town, how much money or labor would you donate for the building of one or more?
7. Write any other suggestions you may wish to offer concerning the promotion of public health or any other field in which you think youth may be of service.

These lines give only a glimpse of the many duties of the National Youth Committee; the official description of its functions covers three typewritten pages.

The Tíhrán Youth Committee has put forth great efforts for the spread of the Faith and for social betterment in general. The main body has numerous subcommittees dealing with:

1. Teaching inquirers
 - a. Beginner's class
 - b. Advanced class
2. Music

3. Physical education
4. Special Bahá'í youth meeting
5. Bahá'í education
 - a. Deepening knowledge of teachings and their application to everyday life.
 - b. Cultural subjects such as English, Arabic, history, etc.
6. Finance

The youth have taught their elders. The subcommittee on education arranged classes for those friends who could not read or write. A great deal of attention has been given to physical training. The Ḥaẓíratu'l-Quds has a gymnasium for sports and the grounds feature tennis courts. Some of the young Bahá'ís have been outstanding athletes.

The youth of Tíhrán and other communities have devised a novel way of reaching other young people. They form groups of five. Each group invites one or two non-Bahá'ís to a party or other social affair at which religion is not discussed. As the young people get to know each other, the Faith is gradually mentioned and discussed. This is in line with the teaching of Muḥammad that we should make the way of the seeker easy by saying agreeable things. There are about sixty of these groups in Tíhrán.

There is also a great deal for every youth to do individually

for the responsibility of teaching has been placed on each of us. Many youth have gone forth as pioneers under conditions that appear very difficult. They have left the comforts of home and their kith and kin to live in remote and hostile regions. Travel in the Middle East is extremely slow and arduous, not at all like the de luxe plane and pullman service enjoyed by Americans. In these strange localities, the Bahá'í pioneer may have to face not only difficulty in earning a humble living but actual physical violence. It is one thing for people to think that your ideas about religion are queer but quite another for fanatics to plot against you and beat you. Word has come that already in the first year of the second Bahá'í century, two young Persian pioneers have been martyred.

The example of the American friends in taking the Faith to every nation, state, and province

in this hemisphere has served to stimulate pioneering among the Persians. We watch the activities of our American brothers and sisters very closely and lovingly. The Master favored spiritual competition and it will advance the interests of the Faith in both Persia and America to have greater exchange of information and ideas. I am sure that as the days go by, the youth of Persia and America will come into ever closer contact with each other. We students who have recently come to America cannot express our gratitude for the kindness shown us by the American friends. It is really as though we had never left home. Although our countries are situated on opposite sides of the globe, we are united in one common Faith. There is a Persian saying that the hearts find a way to each other. The best and most lasting way is the path of Bahá'u'lláh, the Master's "chosen highway".

Consider! The people of the East and the West were in the utmost strangeness. Now to what a high degree they are acquainted with each other and united together! How far are the inhabitants of Persia from the remotest countries of America! And now observe how great has been the influence of the heavenly power, for the distance of thousands of miles has become identical with one step! How various nations that have had no relations or similarity with each other are now united and agreed through this divine potency! Indeed to God belongs power in the past and in the future! And verily God is powerful over all things!

—'ABDU'L-BAHÁ

The Tablets of 'Abdu'l-Bahá

Book Review

H. EMOGENE HOAGG

THE Tablets of 'Abdu'l-Bahá written to the followers of the Bahá'í Faith in the United States of America, are of the most precious and educational value.

During the first years of the establishing of the Faith in America, one can say that the spiritual impulse for its growth derived from the Tablets (Letters) arriving from 'Abdu'l-Bahá. To the early believers they were the greatest source of joy and enlightenment, — enlightenment relative to the spiritual and material problems of daily life as well as those of deeper significance.

As there were then no English translations of the Writings of Bahá'u'lláh, these early Tablets were the avenue through which the understanding of the New Revelation was most clearly conveyed to the Western world. They were an inspiration and confirmation which strengthened and encouraged the followers of this new Revelation, and created the spiritual unity of belief that formed the nucleus for the future growth of the Faith in this country.

While the Tablets of 'Abdu'l-Bahá (original in Persian with the English translation) were addressed to individuals or groups, in answer to letters received by Him, the messages contained always were of general interest and application, and formed subject-matter for both individual and group study.

Each Tablet received was eagerly shared with the friends: the transla-

The Tablets of 'Abdu'l-Bahá, Bahá'í Publishing Committee, 1916.

tion immediately copied and sent to individuals in the different centers, and these were recopied and distributed within each particular radius—sometimes extending to more than one state.

As the Faith spread, the number of Tablets arriving increased accordingly.

In the Tablets, now comprising three volumes with a fourth ready for publication (addressed to American believers with few exceptions), one finds profound teachings on abstruse spiritual questions as well as a clarification of prophetic truths and other instructions, given in clear and concise language: a fund of knowledge relative to the Revelations of Bahá'u'lláh and the Báb.

Among the Teachings given one finds the following quotations: "The prophecies of all the Prophets have become manifest and are fulfilled in this holy and blessed age."

"Each Manifestation is the heart of the world and the proficient Physician of every patient."

On universal love: "The essence of the Teachings of His Holiness Bahá'u'lláh is Universal Love, which comprehends all the virtues of the world of humanity, is the cause of eternal life and the progress of all the individuals of the human race."

"Love is the mystery of Divine Revelations."

Religion is given a vital meaning: "The descent of the New Jerusalem is the heavenly religion which secures the prosperity of the human world and is the effulgence of the

illumination of the realm of God."

Education: "... education and training are recorded in the Book of God as obligatory not voluntary." And: "They must strive by all possible means to educate both sexes, male and female, girls like the boys, there is no difference whatsoever between them. The ignorance of both is blameworthy . . . the training and culture of daughters is more necessary . . . for these girls will come to the station of motherhood and will mould the lives of the children"

"By Faith is meant, first conscious knowledge, and second, the practice of good deeds."

Detachment: "If thou art desiring Divine joy, free thyself from the bands of attachment."

Humility: "If thou seekest eternal glory, let thyself be humble and meek in the presence of the beloved of God."

Sacrifice: "Sacrifice thyself for the well-being of the people, and be thou a kind comforter to all the inhabitants of the world."

Servitude: "The service of the friends belongs to God, not to them." And: "Service is the magnet which attracts the heavenly strength."

Steadfastness: "He who is steadfast shall grow, and he who is straightforward shall succeed."

Prayer: "Be firm in the worship of God, fasting, praying, imploring and invoking unto thy God, the Generous; so that He shall destine to thee the honor of sacrifice in the Path of thy Beloved, the Ancient." "Much prayer is needed so that God may help and protect."

Unity: "Night and day endeavor to attain perfect harmony: be thoughtful concerning your own spiritual development and close your eyes to the shortcomings of one an-

other." And, "The manifestation of the Light of Unity is for binding together the people of the world. If this unity is not attained the tree of life is made fruitless, the heavenly bounty is not utilized."

Bahá'u'lláh in the Tablet of the Branch" says: "... through Him every mouldering bone is quickened . . ." Writing to 'Abdu'l-Bahá He says: "We pray God to illumine the world through Thy knowledge and wisdom. . . ." And again: "We have made Thee a shelter for all mankind . . . a shield unto all who are in heaven and on earth."

'Abdu'l-Bahá was not only the "Center of the Covenant" and the Interpreter of the Revelations of Bahá'u'lláh after His passing, but the center of Bahá'í administration: advisor, center of consultation and cooperation—both legislative and administrative. And except during 'Abdu'l-Bahá's memorable visit to America in 1912, it was primarily in the Tablets that His instructions, and interpretations of the Teachings reached the Bahá'í groups in the West.

It is only since the passing of 'Abdu'l-Bahá that Shoghi Effendi, the appointed Guardian of the Faith, has put into an affective administrative order the laws and instructions left by Bahá'u'lláh and 'Abdu'l-Bahá. As the Guardian says: "The rise and establishment of the Administrative Order—the shell that shields and enshrines so precious a gem—constitutes the hall-mark for this second and formative age of the Bahá'í era. . . . The central and underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh."

This is one in a series of articles on Bahá'í books.

Pilgrimage to 'Akká

ALTHOUGH the secret of the Power and Beauty of 'Abdu'l-Bahá* lies in the eclipse of His personality and shining forth of the Spirit Itself in His perfect servitude to God and man—although what impressed me most was His impersonality—yet I find I cannot forget the face, the features and the man so loved by the people of Bahá throughout the world. To meet Him is to come under the charm and spell of the Spirit, but notwithstanding the inner realization memory holds up the winsome picture of the personality to the outer eye. Knowing that the Light within the Temple is the Reality, I will describe the Temple itself. After climbing the long flight of steps leading from the inner courtyard we were taken into a large, light room immediately to the right. A soft divan extended completely around it. There we waited, welcomed in succession by several Bahá'í brothers, until Miss Barney arose and announced 'Abdu'l-Bahá. He was clothed in a long black robe open at front disclosing another robe of light tan—upon His head a pure white turban. The face was

Light itself; the voice ringing with happiness. A man of medium height, strongly and solidly built, weight about one hundred and seventy pounds, alert and active in every movement, the head thrown back and splendidly poised upon the shoulders, a profusion of iron gray hair bursting out at the sides of the turban and hanging long upon the neck, a large, massive head full-domed and remarkably wide across the forehead and temples, the forehead rising like a great palisade above the eyes, the eyes themselves very wide apart, their orbits large and deep, looking out like soul-windows from under the massive overhanging brows; strong, perfect nose, generous ears, the mouth and chin kindly and tender yet fixed in unswerving decision, complexion a creamy white, beard same color as His hair, worn full over the face and carefully trimmed at almost full length—this is a very insufficient word picture of a face which in its composite is haloed with love and expressive majesty. The focus of the soul of this wonderful being is in the eyes. Love lingers in their depths, and tenderness quivers in flashes of sympathetic light upon the lids. If the tongue were

*'Abdu'l-Bahá as seen by an early pilgrim.

silent the eyes would voice the Spirit's messages in tremulous thrills of eloquence. When the full battery of this winsome personality is turned upon the soul, you are immersed in an ocean of love, you see that which was hitherto invisible, hear the inaudible and attain knowledge which had seemed unknowable. As to His Power there can be no doubt. The secret of His spiritual Beauty lies in the eclipse of His personality. The Spirit of God is manifest in this perfect Temple of Servitude, this Incarnation of Love.

One morning about a week after our arrival we saw Him in the narrow garden strip which borders the sea just inside the crumbling stone wall. He was standing under a small evergreen, looking out over the blue Mediterranean, His face turned upward into the sunlight, silent, motionless, reflective, perhaps in prayer. A short distance away from Him stood a group of ten believers, all of them patriarchal men, holy and picturesque in garb and attitude, the very reproduction of the group of disciples who attended the Christ of Nazareth nineteen hundred years ago. Some of them wore pure white gowns and turbans, some with the green turban indicating lineage from the Prophet. 'Abdu'l-Bahá was in full black

with a white turban. All stood motionless for a long time, then the central figure began to walk slowly to and fro inhaling the fresh breeze coming down from the pure laboratory of the Lebanons. When He stopped they stopped; when He walked they followed, always maintaining a distance and evidencing love and reverence in their movements. Love haloed the picture. The scenes of long ago had come back in living reality before our eyes, so accustomed to different pictures in the West. After awhile Mirzá Assad'ulláh arrived at the gate of the garden carrying a large bunch of roses, which he gave to 'Abdu'l-Bahá who took them aside, buried His face in them a long time, then slowly separated them into small bunches, giving one to each of the brethren. As He did so they held His gift to their lips, then placed the floral treasure in the bosom of their loose flowing gowns. Altogether it was a heavenly picture—these bronze faces luminous with the light of Love—splendid looking men—but doubly glorious in their spiritual beauty—pictures of what men should be—of what men must ultimately become when humanity is uplifted by the grace of God into His Spiritual Image. God is manifest in any man who has the power of transforming

hearts into this semblance. These loving souls had been drawn together by divine attraction from different walks of life, and still more significantly, from different forms of religious belief. Among them were Jews, Muhammadans, Parsees and Christians—now all Bahá'ís—now loving each other as Christ taught. One Friday morning we saw another picture which carried us back to scenes in old Jerusalem and by the waters of Galilee. It is the custom of 'Abdu'l-Bahá each week, on Friday morning, to distribute alms to the poor. From His own scanty store He gives a little to each one of the needy who come to ask assistance. This morning about one hundred were ranged in line, seated and crouching upon the ground in the open street of the court where 'Abdu'l-Bahá's house stands. And such a nondescript collection of humanity they were. All kinds of men, women and children—poor, wretched, hopeless in aspect, half-clothed, many of them crippled and blind, beggars indeed, poor beyond expression—waiting expectant—until from the doorway came 'Abdu'l-Bahá attended by His brother, Badi-ulláh. He was clothed in pure white from foot to turban. Quickly moving from one to another, stopping sometimes to leave a word of sympathy and encour-

agement, dropping small coins into each eager outstretched palm, touching the face of a child, taking the hand of an old woman who held fast to the hem of His garment as He passed along, speaking holy words of light to old men with sightless eyes, inquiring after those too feeble and wretched to come after their pittance of help and sending them their portion with a message of love and uplift—this is what we saw with our Western eyes untrained to holy scenes—this is 'Abdu'l-Bahá, the Servant of God, as He is. Light and Love seemed to emanate from Him. As we looked, our eager, rushing, selfish, money-grasping life in the West, beyond the peaceful blue of the Mediterranean horizon, seemed dwarfed, insignificant, little—and our hearts turned wearily away from their burdens to the rest of these quiet, holy scenes in a land made holy by such service, such sacrifice, such love. A few days later we said goodbye to 'Abdu'l-Bahá; saw Him standing radiant and beautiful at the top of the long staircase which leads down to the inner court where the fountain plays and roses bloom all the year. The Light of Love was still upon His face—it is always there—it is a face of Love—and so I shall ever see Him.

The American Pioneer Period

MARIAM HANEY

A COMMUNITY of Bahá'ís was by now existing in many of the large cities, as well as small towns, of the United States, and in Montreal, P. Q., Canada. In these Bahá'í communities were gathered former Protestants from many sects, also Christian Scientists, Catholics, Jews, Muhammadans, Theosophists, and some who had never before been interested in any religion, as well as a representation from different races—all happily cooperating and enjoying true fellowship. Through the effect of the Holy Revealed Words in this Dispensation, Bahá'ís had taken a new flight, antagonisms had vanished, the Light of the New Age precluded hatreds and suspicions, they communed together sympathetically, brotherhood and true fraternity had become an actual fact. "And the Lord shall be King over all the earth: in that day shall there be one Lord and His Name one."

In the pioneering days the Bahá'í Faith was not organized. Of course religion in its purest spiritual realities, that is, the fundamentals, the essential or spiritual teachings of the Word of God, cannot be organized; but there is a second division—the

laws and ordinances which concern human transactions and relations. Briefly, there was nothing in the way of official committees to administer the affairs of the Cause except in certain cities, for instance in Chicago the House of Spirituality,* in New York the Board of Council, and in other cities there were committees designated as Working Committees, Service Committees, etc. They were in one sense official for in some cases the friends elected them. Aside from these committees, the affairs of the Cause were administered by individuals who seemed naturally to have the necessary ability to function. However, even the committees did not preclude the friends from serving and teaching in accordance with their own guidance. Those were the days when the "rugged individualism" of the Americans was greatly in evidence in the promulgation of the Cause.

As the years passed it was evident that these committees were rendering most valuable services. It was the House of Spirituality in Chicago that initiated the work of the Mashriqu'l-Adhkár in sup-

*A term used to differentiate the Committee from a world organization.

plicating to 'Abdu'l-Bahá for permission to build a Bahá'í House of Worship in this country. This request was granted. From its very inception the Bahá'í House of Worship was still another teaching effort of the utmost importance, for 'Abdu'l-Bahá's statements in many of His Tablets and in notes of pilgrims witness to the glory of this effort and its definite linking with teaching, in fact one seemed to be inseparable from the other. "It is an expression of the elevation of the Word of God" said 'Abdu'l-Bahá.

Another important undertaking during the pioneer period was the publication of the Bahá'í Magazine, it was called *The Bahá'í Bulletin*, published by the Bahá'í Publishing Society in New York in 1909. It was short-lived (there were about six or seven issues), but it was an effort in the right direction. In 1910 a Bahá'í Magazine was started in

Chicago. It was called *The Bahá'í News*. Some time later it was developed further and called *The Star of the West*; as the years passed it grew still further and was called *The Bahá'í Magazine*. Its publication continued down the years, and now the magazine is called *World Order*. Just to what extent this truly inspired publication has, through the years, served teachers and teaching cannot be estimated. It has always been called a traveling teacher.

A very important teaching activity for Bahá'ís themselves was organized during this period, namely, the inauguration officially of the Institution in the Cause known as Unity Feasts, which are observed every nineteen days. The program for, and conduct of, this meeting, has been a teaching and training medium for Bahá'ís.

Number four in a series of notations on Bahá'í activity in North America from 1893 to 1921.

Launched in every continent of the globe, at first intermittent, haphazard, and unorganized, and later, as a result of the emergence of a slowly developing Administrative Order, systematically conducted, centrally directed and efficiently prosecuted, the teaching enterprises which were undertaken by the followers of Bahá'u'lláh in many lands, but conspicuously in America . . . constitute, by virtue of their range and the blessings which have flowed from them, a shining episode that yields place to none except those associated with the exploits which have immortalized the early age of the Bahá'í Dispensation.

—SHOCHI EFFENDI, in *God Passes By*

WITH OUR READERS

OUR readers will remember the article by Artemus Lamb in our November, 1944, number on the "Fulfillment of Mormon Prophecy," and the comment upon the article in this department of our February issue. Now a letter comes from Mr. Lamb in Punta Arenas, Chile, the southernmost city in the world, where he is helping establish the Bahá'í Faith. He writes in part:

"The February issue of *World Order* has just come into my hands and so I am hastening to write a further word about my article, "The Fulfillment of Mormon Prophecy" which appeared in the November issue of *World Order*. If you would care to publish any of this in "With Our Readers," I would be happy for you to do so. Personally I find this section always interesting and believe that more of such discussions and explanation of articles would be very stimulating and interesting.

"First of all, let me thank you for your clarification of the points in question. I do not know the actual contents of the letters received by you but would like to express my complete approbation of the statements made by you and my gratitude for your taking the matter into your hands for even air mail to this distant spot, the most southerly city in the world, requires usually at least two weeks in a one way transit. . . .

"In my original article I made no statement whatever of any Bahá'í viewpoint of the station or mission of Joseph Smith and had none in mind for I know of no place in the writings of Bahá'u'lláh, the Báb,

'Abdu'l-Bahá or the Guardian, where Joseph Smith is mentioned. . . . As you summed it up, my whole intention was to acquaint the Latter Day Saints with the same knowledge that the followers of all established religions are coming to, namely, *that The Promised One has Come*, so that they, too, might find peace and assurance and the fulfillment of their highest destiny. If my article is serving this end, it will accomplish its purpose."

Then Mr. Lamb writes a word of appreciation of *World Order* which we share with you: "I would like to add a word of congratulation on the recent issues of *World Order*. It seems to be getting steadily better, especially in regard to the quality and variety of the material. You will be interested to know that it is being read in this part of the world by English speaking people as well as by Spanish speaking people who use it as a means of practicing English."

* * *

A number of people have expressed appreciation of our April issue. One friend reports that the editorial by Miss Busey and the article by Seymour Weinberg furnished good material for her discussion group. Another friend writes: "Mr. Holley's article in *World Order* is a wonderful summary. I am passing my copy on to a man here who said to me, 'I have never heard of the Bahá'í church.' I said, 'when you read this you will have a clear idea, and will know that while it is a religion it is not a church.'"

The editors, of course, like to re-

ceive such comments and we pass them on because it is the contributors who make the magazine and deserve the praise. We are constantly in need of more well written articles setting out the various aspects of Bahá'í belief in a fresh, strong way.

This department welcomes letters from our readers containing questions, suggestions for teaching, stories of successful teaching, spiritual experiences which might be helpful to others, suggestions for improving the magazine. Many can write brief interesting letters who do not wish to undertake a longer article. Address such communications to *World Order*, Dep't WOR, 69 Abbottsford Rd., Winnetka, Illinois.

* * *

News from Bahá'ís in other countries is most welcome. The following letter from John Eichenauer tells about his happy visit with Bahá'í friends in Paris. Our readers know John as our youngest pioneer who spent several years spreading the Bahá'í Faith in Central American countries. He is now with an army medical unit in France.

"Providentially, I believe, it was possible for me to visit the Bahá'ís of Paris. In making preparation for the trip I made sure to take along all the current Bahá'í literature I had received, assuming that because of the disruption of the war, the friends would be in need. Fortunately I had the December and November numbers of *World Order* magazine which I left with Miss Edith Sanderson, . . . Little did I know last summer what would become of the *God Passes By* I ordered. It is now with the Paris friends, as are *Bahá'í Centenary* and . . ." (several books and pamphlets are mentioned).

"There are eight Bahá'ís in Paris

and when communication has been reestablished with the interior several cities will be found to have isolated Bahá'ís including Marseilles and Lyons. It was a special treat to meet a young Persian believer in Paris, Mr. Parviz Vhorsand. The Persian youth seem to radiate the purity of the Báb in all their actions, so courteous and loving. Mr. Charles Kennedy, an English believer, and Mrs. Edwin Scott were two others that I met. How great is the happiness one finds in knowing the friends in foreign lands."

* * *

As we go to press the attention of the world is focused on the conference of the United Nations in San Francisco. By the time this issue of *World Order* is in the hands of our readers some decisions will doubtless have been reached which will either increase or diminish our hopes for the early establishment of an institution to promote peaceful relations between nations. But whatever the outcome of this conference we feel that the article by Glenn Shook, "Mankind Can Establish Peace" is timely for it is positive and assuring. Bahá'ís are steadfast in their belief that the nations can and will, in the not too distant future, establish the Lesser Peace in spite of setbacks and that eventually "the Most Great Peace shall come." Dr. Shook has contributed valuable articles to *World Order* for a number of years. His last previous one, "Science and Society" appeared in our February, 1944, issue. Dr. Shook is professor of physics and astronomy at Wheaton College, Massachusetts.

Altogether too little is the news we get from our pioneers in North and South America, so we welcome especially Virginia Orbison's "Pioneer

Journey, Paraguay." Our readers will remember the letters from Paraguay by Elisabeth Cheney which we published in 1942 and 1943 and will be much interested to know what happened next in Paraguay. For nearly three years, Miss Orbison has served as a pioneer in several South American countries, among them Peru, Bolivia, Ecuador, Paraguay, and Chile. Her "Pioneer Journey to South America" appeared in the April, 1943, issue of *World Order*. Miss Orbison is now in Guayaquil, Ecuador, and news has just come that the first Ecuadorian Spiritual Assembly was formed in that city on April 21st of this year.

"Signs of the Times," by Annamie Honnold makes a good supplement to Dr. Shook's article showing as it does how much effort has been put forth and is being put forth to educate and encourage the public in its understanding of the need for organizing the world for peace. This is another in our series "Forming a World Society." Mrs. Honnold is secretary of the Regional Teaching Committee for Maryland, Virginia and West Virginia and lives in Cheverly, Maryland. Her last previous contribution to *World Order* was "If You Desire Friendship" in our December, 1943, issue.

"Bahá'í Youth in Persia," by Rustam Paymán takes us directly to the country where the Bahá'í Faith was born and where there are more followers of the Faith than in any other one country. The author was formerly recording secretary of the National Youth Committee of Persia. He arrived in America last summer (1944) and is now studying at Columbia University. A member of the New York Bahá'í Community, he has

been appointed to the Center and Special Events Committees and was elected vice-chairman of the Youth Committee. His services have ranged from painting the floor at the Center to lecturing at public meetings. Robert L. Gulick, Jr., has assisted Mr. Paymán in the preparation of this article.

In our January issue we began a series of articles designed to acquaint our readers more thoroughly with our many Bahá'í books. Emogene Hoagg's appreciation and survey of *The Tablets of 'Abdu'l-Bahá* is the third in this series. Mrs. Hoagg is one of the earliest of our American believers and for many years was director of the Bahá'í International Center at Geneva, Switzerland. She has been a pioneer in Cuba and South Carolina, taught at Bahá'í summer schools and served the Cause in many ways for many years.

"Pilgrimage to 'Akká" takes us back to the early days of the Bahá'í Faith. It is taken from a booklet now out of print in which a footnote says simply: "'Abdu'l-Bahá as seen by an early pilgrim." We believe our readers will appreciate having this loving and true picture of the Master available in print once more.

"The American Pioneer Period" continues the Mariam Haney series concerning the early days of our Faith in the United States. As we are stepping off into the second century of our Faith we know that the pioneer days are by no means past and these articles not only acquaint us with the names and deeds and personalities of those who started pioneering here but inspire us to follow in their footsteps. Mrs. Haney has done her share in pioneering and continues to serve the Faith in Washington, D.C. —THE EDITORS

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The Peace in San Francisco

MARZIEH GAIL

THE stage shows four gold bars standing against a curved backdrop of sky-blue, that is slashed with a row of forty-nine flags. Gold chairs near the foot-lights, and tables; a light blue rostrum below, jutting out of the pit, with a carved green wreath on it. Burnt-orange plush chairs for the audience. In the orchestra, each delegation's row of seats is marked by its country's name on a white sign. The United Nations Conference on International Organization has met under harmonious surroundings, in San Francisco's War Memorial Opera House, to plan for peace.

These weeks are a memorable point in time; history is unfolding there on the stage, instead of "Carmen" or the "Ring Cycle," and these days will go down in the books forever.

Viewed from the balcony, the delegates prove themselves far ahead of the man in the street. They are actually trying to build something that he still thinks is only a utopian dream. So many

people on the outside ask one another cautiously: Do you really think the Conference is getting anywhere?

It seems to us that even the physical fact of the delegates' presence together, is important and has a meaning for the world. The fact that they have traveled thousands of miles to be here and struggle for peace. The fact of their constantly reiterating such phrases as "united nations", "world court", "world charter", "bill of human rights", "world security", "world justice" — has an enormous psychological effect.

To Bahá'ís the Conference shows how humanity is going in the direction Bahá'u'lláh impelled it to go, toward world unity. For a century the Bahá'ís have spread these ideas around the world, and we have usually been ignored, usually considered utopian. To Bahá'ís, the Conference is also of particular meaning because of what 'Abdu'l-Bahá said when He visited Sacramento, the state capital in

1912: "Inasmuch as the Californians seem peace loving and possessed of great worthiness and capacity, I hope that advocates of peace may daily increase among them until the whole population shall stand for that beneficent outcome. . . . May the first flag of international peace be upraised in this state." 'Abdu'l-Bahá's wish seemed almost incapable of fulfillment at that time, when California was the remotest point in one of the most isolated of countries. A proposed United Nations flag, four red bars perpendicular on a white background, has actually been flown in San Francisco this month.

The fact of the Conference is a good omen, and much more. Experts whose names we seldom hear, are working day and night on the technical aspects involved. The infra-red and ultra-violet connotations of the Conference are more significant than is generally understood.

The men of the Conference do not yet go as far as the teachings of Bahá'u'lláh. Recently a famous correspondent expressed this by saying he does not think that in our time we shall get a world court whose decisions will automatically be enforced by the Security Council, because our intellectual and social development is still inadequate. What Bahá-

'u'lláh teaches as to the world's future far surpasses what the delegates are now doing — but their direction is right and that's the main thing.

It is a good sign that they are not aiming too high. They are most diffident. Over and over they say, "This isn't perfect, but it's better than we'd hoped." They are more workmanlike, less operatic, than the men of Versailles; the other day a chairman reporting for his commission said, "Speeches and the literary aspect have been suppressed." They are more aware now of what modern warfare is. And they refuse to theorize; they are sticking to one job—the creation of an international organization that their forty-nine governments can accept.

The men of this Conference are not yet functioning as world citizens, "trustees of the whole of mankind". They are not one people, but forty-nine. It is obvious, looking down at them from the balcony of the Opera House, that they urgently need some over-all integrative power to bring them together. They need a supreme motive for oneness. They need a reason for peace that will be neither national nor racial nor political nor economic—because none of these reasons is big enough.

They do not speak one lan-

guage but five: English, Russian, Spanish, French, Chinese. That is, the Conference recognized two working languages, English and French, and a total of five official ones, plus any other used by an individual delegate. Often a talk is translated first into English, then into French, on the spot. This is very clumsy. An American judge near us the other day whipped out a copy of the *Reader's Digest* when one of the delegates began to speak in a foreign tongue; "I brought it along for just such emergencies," he said. An international language, as directed by Bahá'u'l-láh, is badly needed.

Women are conspicuously absent. According to the latest official directory, the United States, China, Brazil, Canada, the Dominican Republic and Uruguay have one woman delegate each. That is all. We mean of course, full delegates; there are some women advisers, consultants and other assistants, but it is a man's conference. It does not express the Bahá'í principle of equal opportunities for both sexes. The very fact that a United Women's Conference has been held shows that women are somehow considered outsiders.

The American Negroes, about fifteen million strong, are voiceless at the Conference. This is an interesting contrast with the

Bahá'í Centenary Conference held in Wilmette last year, when Negro delegates were among the most vocal, because of merit not race, and the featured Bahá'í speaker at the Hotel Stevens banquet in Chicago was the young Negro lawyer, Miss Elsie Austin. The American Indian—some three to four hundred thousand in population—is voiceless here. Of course Indian and Negro blood strains are well represented in Latin American, Ethiopian, Haitian, Liberian and other delegates.

Religion is not much in evidence. The Conference opened officially not with a moment of prayer, but a moment of meditation. This was fair enough, but it is striking just the same. It means that the Bahá'í principles, that all religions are essentially one and that religion is the greatest source of order in the world, have not yet spread throughout the masses. It also means that many here are agnostic and atheistic.

However, the men of the Conference are conscious that theirs is a "sacred task", and that people all over the world, now and to come, are looking toward them here in San Francisco. They have the historic sense of what they are doing. It is not just another conference. They are chastened.

The death of President Roosevelt has afforded these men a point of contact, something beyond the physical; the meeting has been consecrated by this death; the delegates all share a respect for the late President, they share his memory. History allows some men this consecrative power, this bringing people together in their memory, because of the ideals they stood for.

The constant references to the late President show among other things how much they want a common loyalty. But there is no provision made in the international world as now visualized for that loyalty principle without which no society endures. A need which is met in the Bahá'í world community.

A vital Bahá'í principle, that science and religion, "the two most potent forces in human life," must cooperate, is exemplified at the Conference in this sense, that the experts here are devoting their knowledge to the cause of peace—to life instead of death. So much knowledge, during these years, has gone into blotting man out.

The Conference has produced at least one great orator, Brigadier General Carlos P. Romulo, the eloquent spokesman for the Filipino delegation. The Opera House audience keeps absolutely silent when he speaks; everyone's

mind snaps to the one focus; even the photographers listen. General Romulo says: "The spirit of justice and freedom must permeate the whole world, else it's useless to speak of peace."

In evaluating the San Francisco Conference, you have to decide again what man is on the planet for.

Roughly, there are two kinds of people in the world today. Those who believe that man just happened, and those who believe he was created—that he is the product of conscious will and intelligence.

If you think man just happened, you limit his individual life to his 80 or 90 years above ground. You subject him to leaders who do not consider themselves responsible to a Supreme Being and who act accordingly. The verb "subject" is designedly used, since a democratic society can flourish only if the individual is living under spiritual law. When he is not, he becomes too dangerous to be left free—he has to be spied on and coerced. His "conscience" cannot be relied on since it mirrors his environment.

If you think man was created, then you allow him a great deal more significance. Then he has another place in the universe, he is more than just the best animal. Then the long line of Prophets

is explained, whereas the "just happened" idea does not explain them. Then Moses is explained, and Abraham and Zoroaster; the Sermon on the Mount becomes clear; Muḥammad's farewell to His followers, delivered in the hills over Mecca, has meaning for us.

The Bahá'í Faith proclaims that the most important happening in history is the emergence of a Prophet of God. This Manifestation is "the supreme embodiment of all that is lovable". He is the "Fountain-head of infinite grace . . . in Whose presence all the world's abundance fadeth into nothingness." The rest of life is secondary; it comes next.

The Báb produced such an effect on His first disciple, at their first interview, that the disciple reported: "The universe seemed but a handful of dust in my grasp. . . ."

A follower of the Báb who met Bahá'u'lláh has said: "I was then an old man, bowed with age. How lovingly He . . . took me by the hand! . . . In those days I was so poor that most of the time I hungered for food. I felt so rich, however, that all the treasures of the earth melted away into nothingness when compared with that which I . . . possessed."

The world is slow, but as Galileo noticed, "Still, it moves."

It is beginning to hear of that long-ago April in the garden at Baghdád—the spot where legend places the first Garden — when the new epoch was declared. It is becoming aware of those twelve spring days, when Bahá'u'llah and His followers lived in tents in the Ridván, and He revealed to them His mission as the Promised One. (Every morning the gardener would fill Bahá'u'lláh's tent with roses—so many roses in the middle of the tent that the disciples could not see one another across them. Every night the nightingales were so loud in the rosebushes that only those men who were quite close to Him could hear His voice as He walked and spoke in the garden.)

Bahá'u'lláh proclaims the oneness of the human race and the dawn of world civilization. He affirms that man was created for a purpose—to know and worship God and to abide in the mercy of God forever. He reveals endless teachings which make man fit for world unity—which raise collective man to levels he has never reached before.

The world is gradually establishing Bahá'u'lláh's principles, whether aware or not of His advent, with its enormous spiritual and social meaning. The world is progressing toward the Bahá'í principles. As these become real-

ized, humanity will turn toward the establishment of Bahá'u'lláh's laws, will modify and develop its behavior. There will be a world, instead of local, moral standard, for instance. There will be world attitudes which one does not find in San Francisco today, because it is too soon. And besides the principles and laws, in time mankind will discover the spiritual riches which Bahá'u'lláh has disclosed, wealth which we can never use up, the values of the spirit which make the values of this world seem of little moment.

There has to be a supranational, beyond-the-physical agent to fuse all mankind; a global influence, a universal spirit. Many people both secular and religious felt this when in the 19th century they prophesied the coming of a Messiah. Wilhelm Weitling came strikingly close to describing Bahá'u'lláh, the Persian nobleman of great means and station Who lost everything He had and died a Prisoner in order to declare His Faith. Weitling said, "A new Messiah will also come to bring about the teachings of the first." "He will come down from the heights of wealth into the abysses of poverty, where the despised and the rejected shelter, and will mingle his tears with theirs."

Psychologists tell us that all of us today are in some degree or another victims of hatred. It is to replace this hatred with love that Bahá'u'lláh has come.

'Abdu'l-Bahá says, "In the hearts of men no real love is found, and . . . unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there can be no healing, no agreement among mankind." Again He says, "Love is the breath of the Holy Spirit in the heart of man".

You see the faces of millions of people turning toward these men in San Francisco who are struggling to write a world charter. And you know there are other representatives on the stage here at the Opera House. Delegates of the present human race: shabby and starved people, and diseased people, and prisoners; delegates of those who have been killed; and unseen displays on the stage, of mountains of dead, of artificial limbs, of rubble from what used to be homes where people lived.

It is these that Bahá'u'lláh was remembering when He accepted imprisonment in the Black Pit, and chains and prison and exile, and the laughter of His enemies, to bring love back into the world.

Character and Youth Today

CHARLOTTE P. TIMM

IT IS the youth of today who will be the administrators of the new World Order of tomorrow. Training for citizens in that new World Order is afforded in the present Bahá'í community. Therefore, increasing the participation of Bahá'í youth in community affairs, developing workers in the Bahá'í youth groups, and training the members in the technique of consultation and other Bahá'í procedures, should be one of the main responsibilities of the local Spiritual Assemblies, if the Cause is to grow with the years.

In Bahá'í homes and Bahá'í Centers youth must be given adequate guidance and opportunity for expression in order to develop the necessary qualifications which will enable them to serve in their local communities and in world affairs. One of the most potent influences in molding a young person's life is his home. Other factors being favorable, a child will become the sort of person he sees around him every day as he is growing up. The importance of the home in satisfying human needs cannot be over-estimated nor the necessity on the part of parents and other adults who are in contact with

young people to study the teachings of Bahá'u'lláh and to live a Bahá'í life as a pattern for youth.

A young person who is living a Bahá'í life has a wholesome personality, is well-adjusted, well-integrated, consistent, adaptable, efficient, and contented. He has learned to meet life's problems with a positive and optimistic attitude. He has attained an equilibrium which enables him to understand himself and other people in most situations. This state of spiritual development is largely the product of the formation of proper habits and attitudes in early life. Also, a young person's bodily condition can exert a profound influence—either healthful or destructive—upon his mental and spiritual state of development.

Recent studies in endocrinology have revealed the importance of considering the general constitutional type and of stimulating or retarding endocrine secretions in certain individuals. On the other hand, mental processes or experiences can influence profoundly, both favorably and unfavorably, the physiological processes. This interaction is particularly true in relation to

nervous, glandular, and circulatory functions. Therefore, it is important for parents to maintain both the bodily and mental health of a young person if he is to develop into a well-balanced personality which will function harmoniously in the new world order of Bahá'u'lláh.

Some common attitudes in the home which produce maladjustment on the part of a child are over-protection, rejection, favoritism, and inconsistency in contradicting commands, or in threatening a child and then never carrying out the threats. These attitudes and inconsistencies bring about a disinclination on the part of the young person to pay any attention whatsoever to the adult's words. Disobedience in the home or in the classroom is usually the parent's or teacher's fault. If a child is stopped in everything he starts to do and if all his requests are refused, even though they are reasonable, naturally he will feel resentful and will disobey.

Likewise, the constant use of temper tantrums by a child is always the fault of the parents. Either one or both parents has set an example of temper displays in front of the child or he has been scolded, nagged, or thrashed when the parent felt angry. Usually a parent causes a child to be "nervous" by being

nervous and talking about it. If you think your child is nervous, first ask yourself these questions: Do I cause my child to be nervous or to have temper tantrums by being nervous myself; by telling him about it so that I may have his sympathy; by constantly reminding him of how nervous he is; by telling other people in his presence how nervous, queer and odd he is; worrying over his health and habits; worrying him with my worries about him; coddling him physically and mentally; denying him independence of thought and action; expecting too much from him and driving him all the time; constantly changing my attitude so that he never knows what to expect; keeping him overexcited and not giving him enough rest; giving him his way when he has a tantrum; or by bribing him to stop rather than reasoning with him.

A positive approach to a youngster's place in the home is that a child should always be made to feel "wanted"—enough love and affectionate display should be given to insure a sense of security in the child, but not so much as to produce dependence. A child should be encouraged to grow into independence of thought and action. If a family is a true democracy, it respects the talents, needs, and rights of

all its members. Each one must feel as if he belongs to the whole, yet is a distinct individual. Parents should be well-mated, with a history of a happy childhood or the determination to avoid in their children a repetition of an unhappy childhood. Most of all parents need to have an intelligent love and respect for the growing needs of personality in their children as they develop into adolescents and then into adults.

In general, if parents are using these positive approaches to the solutions of childhood and adolescent difficulties, their youngsters will become well-balanced, efficient young people. Such young people will try to understand the facts of life and then will face them squarely as they are, no matter how disagreeable or forbidding they may seem to be. Unadjusted young people, however, attempt the solution of their difficulties by resorting to a great variety of subterfuges, tricks, and blinds to conceal their failures, shortcomings, or dissatisfactions. They dodge reality and retreat from the ugly facts of life into an illusory, subjective state of mind.

Some of the causes of young people's difficulties are obstacles in the physical or social environment, such as economic factors, separation of the parents, and

similar conditions. Personal defects or limitations may be based on real or imaginary physical or mental inadequacies; antagonistic impulses and drives that produce thwarting of inner urges; and conflicts between feelings, ideas, ideals, and attitudes; or in emotional repressions.

A mental conflict is a rivalry or struggle between two or more opposing or incompatible psychophysical tendencies. Under modern conditions a young person is constantly forced to adapt himself to the complex environmental conditions with which he is confronted. He is frequently obliged to make a choice between a number of courses of action which may be quite incompatible. Generally, mental conflicts or emotional disturbances are produced by the attempt to banish or suppress one of the conflicting cravings, motives, or ambitions. The ideas or desires that clash may or may not be clearly apprehended by the young person as being antagonistic, and the nervous strain produced by the conflict may be more or less unconscious. The conflict may exert a very injurious effect upon the individual's mental and emotional stability.

Sometimes these mental conflicts are expressed in various bodily conditions. The suspicious somatic signs that sometimes (al-

though, of course, not always) serve as conflict indicators include: restlessness, fidgeting with the fingers, moving the feet, scribbling quasi-automatically with a pencil, scratching the head, wringing the hands, picking the nose, nail biting, tics, or other automatisms and choreiform movements.

The mental symptoms of conflict include: anxieties, worries, dreads, and fears; apathy, idleness, and distaste for work; inability to respond freely, stuttering; sensitiveness; mental disabilities; inhibitions; irritability and hostility; tendencies toward secretiveness, concealment, withdrawal from social contacts, shut-in-ness, and infantile regressions. Other mechanisms for escaping from the dreaded world of reality with which the young person may be in conflict are over-compensation or exaggerated development of the opposite traits. In extreme cases, mental dissociation may ensue, followed, unless adequate treatment is obtained, by definite mental and nervous diseases.

"Don't Fence Me In" is a very popular song with young people because it expresses their yearning for freedom. If there is anything a young person dislikes, it is being "fenced in" and being considered "different." Having to wear "different" clothes, or

being branded queer because of race, national, or religious background, physical or mental differences may cause a great deal of concern to an adolescent and lead to serious maladjustment. Bobby socks and baggy sweaters are just one means of achieving identification with the group. Therefore, it is particularly important for parents to help their growing youngsters to overcome the feeling of separateness from which most adolescents suffer as they begin to observe individual differences with the coming of maturity.

Bahá'í parents, especially, need to stress the fact that the Bahá'í Faith is an inclusive religion, not an exclusive one. Young people of all religious beliefs, racial, and national backgrounds are welcome to attend Bahá'í young people's meetings and to gather for prayer, meditation, instruction, and good fellowship at the Bahá'í summer schools which are conducted in different parts of the country. It should be stressed that the Bahá'í schools in Maine, Colorado, California, and Michigan are not "retreats" just for those who have accepted a special point of view in regard to religion, such as the Methodists, Catholics, and other Christian denominations have, but are open to all who have faith in God or

are seeking a fuller understanding of the Truth.

Use of the Bahá'í Center by young people should be encouraged by parents because it provides a place for youngsters of both sexes to meet each other in a wholesome, religious atmosphere. Active participation in teaching study classes of younger people than themselves gives adolescents a feeling of responsibility and usefulness which they need. Taking care of the books in the library and keeping the Center clean and attractive is an excellent outlet for physical energy and for the emotions, as well as being a helpful stabilizer during this period of uncertainty and adjustment to new demands. Bahá'í literature, all of which should be readily available at the Center, provides for mental and spiritual stimulation. Reading is an outlet for emotions that otherwise are inhibited and it relieves tensions due to inhibition. It helps young people to understand the meaning of life and helps them to find assistance through Bahá'u'lláh in working out their own problems of adjustment. Independent investigation of truth through reading non-Bahá'í as well as Bahá'í books helps to develop tolerance, loving kindness to others, and deeper spirituality.

The best results will be ob-

tained at Bahá'í Centers where there is cooperation between adult leaders and youth leaders in establishing and being responsible for the operation of the Center. For example, young people can be given the responsibility for serving the food at the Nineteen Day Feasts. They can act as hosts and hostesses, directing people to their seats, at public lectures. Young people love to plan and conduct special entertainment features with the help of adults which may be used to precede public Bahá'í lectures, special Bahá'í study class programs, and the Naw-Rúz celebration. They can help to fix up the rooms and to clean up after each program that is held at the Center. They also may assume the responsibility for getting the cooperation of other young people to assist them with putting up posters and helping with other forms of publicity regarding Bahá'í programs.

A Bahá'í Center cannot exist without continuous adult leadership, however. Even in youth groups, adult leadership is necessary for the maintenance of continuity of program, because an adult who has had experience in program planning can act as a guide or counselor for the young people. An adult leader must keep constantly aware of the interest pulse of the young people

by meeting with a committee of them at least every two weeks to find out what their needs and desires are. In these meetings the youth themselves will volunteer to be responsible for certain jobs that need to be done. They in turn can recruit non-Bahá'í youth to work with them. Each member of a youth group should be asked to assume responsibility for a specific activity and to carry that responsibility for at least a month. At the end of each month a new schedule should be made. The purpose of this plan is to develop capacity in all members of the group to provide variety in the type of programs arranged for by the different members of the group.

Opportunity for non-Bahá'ís to work with Bahá'ís should encourage volunteer assistance and increase membership in the adult group as time goes on and the young people reach the age of twenty-one. Regarding the participation of Bahá'í young people in Nineteen Day Feasts, the following principle has been adopted by the National Spiritual Assembly: that the children of believers can attend the Feasts and other intimate gatherings and Bahá'í meetings, but when they reach the age of fifteen years, the local Assembly should request from such young people a declaration of their interest in

the Cause and their intention to become voting members when they reach the age of twenty-one. Other young people, not children of Bahá'ís, can also attend Nineteen Day Feasts and other Bahá'í meetings after reaching the age of fifteen years by making a similar declaration to the local Assembly. Since these meetings may be regarded as the very heart of our Bahá'í community life, it is especially important that young people be encouraged to attend them so that they may feel they are an integral part of the community.

As the National Spiritual Assembly has said, "When properly conducted, and attended by a Bahá'í community which fully appreciates their importance, the Nineteen Day Feasts serve to renew and deepen our spirit of faith, increase our capacity for united action, remove misunderstandings and keep us fully informed of all important Bahá'í activities, local, national and international in scope." The same results may be gained from attendance at the summer sessions at the Bahá'í Schools. In addition, these several weeks of intimate association with Bahá'ís from other parts of the country is a very broadening experience for young people and helps them to realize the magnitude and diversity of the Cause.

Joined by God

GEORGE TOWNSHEND

THE Day of God is come. Mankind is approaching maturity. Its spiritual powers and susceptibilities are ripening. It is able at last to understand the true nature of marriage and to make the home what God intended it to be. Holy Writ therefore in this Age gives us pronouncements, counsels, exhortations and commands which call the closest attention of every believer to the sacred institution of marriage and which with all the authority of revelation, assign to it a key-position in the material and spiritual order of human life.

What was taught by precept was confirmed in practice. The Báb, Bahá'u'lláh, and 'Abdu'l-Bahá, the Exemplar of the Faith, were all married men and fathers of families; and the homes of 'Abdu'l-Bahá, known to so many western visitors, stands as a pattern of what the ideal home of the New Era ought to be.

"Know thou," wrote 'Abdu'l-Bahá, "that the command of marriage is eternal. It will never be changed or altered." True marriage is a spiritual relation between united lovers—a particular state of being to which special blessings are attached by God.

"No mortal can conceive the union and harmony which God has designed for man and wife." If they are united both spiritually and physically and if the foundation of their affection is laid "in the very center of their spiritual being, at the very heart of their consciousness" then they will have "eternal unity throughout all the divine worlds and improve the spiritual life of each other." Such union "is a splendor of the light of the love of God."

Bahá'u'lláh commends marriage, but He does not make entrance into it easy. The initiative lies with the lovers themselves; they are free to choose. But they are strictly enjoined to give to this choice conscientious and deliberate thought. They are to acquire knowledge of each other's characters and to make sure beforehand that their outlook on life is in accord on both spiritual and physical matters. They are to be frank and open with each other and if their mutual consent is finally given it is to be complete and entire.

Thus they are expected to employ reason as well as emotion, commonsense as well as instinct, in order that they may reach a sound and firm decision; and

their union is to represent knowledge as well as love.

When their own consent is given they must obtain before marriage is possible the consent of all their four parents, if living; they must in other words submit their proposed union to the objective judgment of those who know and love them best and who are next to themselves most closely concerned with their happiness. Once this consent is obtained the marriage may go forward.

Thus a Bahá'í marriage is not only a personal matter between two united lovers but also a social matter between them and the community and a spiritual matter between them and their heavenly Father. When these relationships are justly combined together, and when as commanded in the Bahá'í revelation the lovers live as equals and can thus help one another to the full limit of their capacity, then is the union real and perfect.

It is not for this earth only. It is intended to be and must be by them regarded as an eternal binding, an everlasting communion and friendship. A true unity of hearts once attained on earth is not dissevered in any of the worlds of God. "I love thee," cried the poetess to her husband, "with the breath, smiles, tears of all my life; and if God choose I

shall but love thee better after death." The fulfillment of this hope is one of the great truths about the eternal realms, revealed by Bahá'u'lláh.

The marriage ceremony contains the three elements, the personal, the social, the spiritual. But its unique impressiveness and beauty and power are due to the spiritual meaning which inspires it and the spiritual aspiration which it enshrines. The bride and bridegroom stand before the bridesman, the witnesses and the Bahá'í reader of their choice, but they stand also in heart and soul before the Mercy Seat of their Great Father on High. Through their joint declared submission to His will and desire they win the privilege of a sacred union truly made in heaven. From God they seek blessing, happiness and strength for the years to come and to Him they are directly responsible for the due performance of the precious divine trust they have undertaken.

How often has 'Abdu'l-Bahá written and spoken of the importance of unity in a home, basing it always on spirituality and telling of the radiance which it sheds afar and of the blessings which it draws down from heaven. With what power and what exaltation of joy does He in His "Marriage Tablet" exhort united lovers to this unity!

He tells lovers how to meet the special tests and strains to which their union may be subjected. "The bond which unites heart most perfectly is loyalty," He writes. "True lovers once united must show forth the utmost faithfulness one to another." But He adds at once that they are to dedicate themselves first of all to God and that their hearts are to be "spacious, as spacious as the universe of God." He bids them to beware above all of jealousy (which "vitiates the very essence of love"), of any kind of hypocrisy, of nursing a grievance or making it known to others: rather they are to consult together on their problems in private and to show to one another the greatest frankness and understanding. They are to turn their hearts and their minds towards high, happy, heavenly things and discuss with one another their noblest thoughts and aspirations. Their home is to be "a haven of rest and peace," for others as well as themselves. "Be hospitable, and let the doors of your house be open to the faces of friends and strangers. Welcome every guest with radiant grace and let each feel that it is his own home."

They are to be examples of perfect love so that whosoever enters will "cry out from the heart, 'here is the home of love.'" And that people will say

to one another: "it is as though from all eternity God had kneaded the very essence of their being for the love of one another."

Their children are a sacred trust from God to whose instruction and guidance they are to consecrate themselves.

'Abdu'l-Bahá bids them nourish continually their union with love and affection: for it is, like a tree, a living, growing, expanding, deepening thing bearing fruits of love and unity that will be "for the healing of the nations." In one beautiful image after another He bids them fill their hearts with love, give themselves up to love, know nothing but love. They are to dwell in a paradise of love, "build your nest in the leafy branches of the tree of love. Soar into the clear atmosphere of love. Sail upon the shoreless sea of love. Walk in the eternal rose-garden of love. Bathe in the shining rays of the sun of love. Be firm and steadfast in the path of love. . . ." In these and all the other love-laden phrases which He uses He does more than urge in many forms again and again a lesson hard enough for imperfect beings to learn and apply. He reveals in these objective, external images the real existence of a universe of love which only a lover knows and which only a lover can enter.

This sweeter fuller life may be a sea on which to sail, a sky in which to soar, a rose-garden in which to walk, a sun in whose rays to bathe, a path, a tree, a flower, a melody, an ocean full of pearls: but always it is a real world created for lovers, offered to lovers, laid open for their use, a world of unshadowed beauty and infinite delight wherein they may go forward together passing from discovery to discovery, from happiness to further happiness.

If this world be hidden from men it is hidden in the heart of Truth and the veil that blinds unloving eyes is the veil of inexperience and ignorance. It is, He shows, of the essence of existence. If the lover sees his beloved transform for him the living earth around him, this is not an idle dream:

"Yours is not a conscious art;
 'Tis the wild magic of your heart.
 You but speak a simple word,
 Often said and often heard,
 When before my wondering eyes
 An unveiled Paradise
 Bursts about me into flower.
 Here each nimble-footed hour
 Daft with all the fun that's in it
 Dances like a madcap minute.
 All the earth in light enfolden
 Seems a chamber green and golden
 Dight for love's festivities;
 And a thousand harmonies
 Softer sweeter more endeared
 Than my heart had ever heard,
 Gush from every bank and rise
 Fill the woods and touch the skies.

Wind and cloud and leaf and stream
 Notes of purest music seem,
 And all nature, like a choir
 Tuned to the sun-god's lyre,
 In new hymns of jubilee
 Chants her ancient ecstasy."

Love is the true revealer and the passage of time takes nothing from such a vision. United lovers who through all the years have fought side by side the rugged battle of life unyielding, who have shared anxiety and trial and sorrow, who have mingled their tears together—tears of grief as well as tears of joy, who have seen one another falter and stumble and go on again, who have helped and been helped, have forgiven and been forgiven, they know as none other can know how precious is fellowship in love, and with a fuller illumination and a deeper thankfulness than of old they say again the sacred verse that made them forever one: "We are content with the will of God; We are satisfied with the desire of God."

'Abdu'l-Bahá was the exemplar of the perfect life, and to His word God gave creative power. This Tablet of His is itself a Marriage Song so exalted, aglow in every part with overflowing, heavenly love that it makes love seem the Reality, the Essence of all existence, and puts all unlovingness to shame.

THE Spiritual teachings of the Divine Educators have always guided the moral conduct of the world. But the Spokesmen of God have not been recognized by the people to whom They came because of the depraved condition of society at the time these revelations were given; rather, They have been stoned, exiled and imprisoned for the teachings They would offer. Such truly was the case with Jesus, Muḥammad, the Báb and Bahá'u'lláh.

On the wake of these periodic heavenly outpourings come great civilizations. God, the All-Bountiful, foresees the calamities besetting humanity and reveals the divine remedy many years before the tumultuous crises occur—crises which in time turn men's hearts to God for help. Divine education is provided promptly, but only a few seem to recognize its presence and accept its source. Until such a time when great numbers of people accept the restated eternal truths, it is these few who carry on the work of teaching. We have only to examine the last two thousand years in history to see the two great civilizations which were built on the Christian and Muḥammadan

dispensations and the record of their beginnings.

In these times of global turmoil it is evident to the seeker of truth that mankind is in need of a re-statement of God's laws. That has been made, starting with the revelation of the Báb one hundred and one years ago and continuing with that of Bahá'u'lláh and being completed with His ascension in 1892. The sacred scriptures revealed by Bahá'u'lláh are replete with advice and admonition, love and mercy, principles and ordinances on which a new race of men shall be built in this century and by which a new era in human history is begun. In speaking of the historical significance of the execution of the Báb, Shoghi Effendi has written in *God Passes By*: "Thus ended a life which posterity will recognize as standing at the confluence of two universal prophetic cycles, the Adamic Cycle stretching back as far as the first dawns of the world's recorded religious history and the Bahá'í Cycle destined to propel itself across the unborn reaches of time for a period of no less than five thousand centuries."

But this spiritual education

provided by the Prophets of God does not mean that ordinary education is neglected. In His writings 'Abdu'l-Bahá explains clearly the need for an academic training in the arts and science. Academic education is most necessary for the elevation of man; for without study and research the mineral, vegetable, and animal creations would remain undeveloped. But this education which develops man's material life is only part of his progress. Man has two powers: one, material; the other, spiritual; and unless they balance each other the greatest possibility for development into a state of maturity is not attained. Man's intellectual capacity is great and perfection of the intellect can be gained only by submission to the spiritual teachings revealed by God's most recent Manifestations.

'Abdu'l-Bahá says: "Man is said to be the greatest representative of God, and he is the Book of Creation because all the mysteries of being exist in him. If he comes under the shadow of the True Educator and is rightly trained, he becomes the essence of essences, the lights of lights, . . . and the receptacle of divine inspirations. If he is deprived of this education he becomes the manifestation of satanic qualities, the sum of animal vices, and the source of all dark condi-

tions." So we are told that man may attain to great heights if he is trained in the teachings of the Prophet and that through practice of and obedience to His laws he may be the recipient of divine guidance. If man does not heed God's laws the result is an existence which is utterly depraved and one which is enveloped in wicked and unjust conditions.

"The source of all learning is the knowledge of God, exalted be His Glory, and this cannot be attained save through the knowledge of His Divine Manifestation."

"Appreciate the value of this precious Revelation, move and act in accordance with it and walk in the straight path and right way," for spiritual education builds for you "such houses as the rain and floods can never destroy, which shall protect you from the changes and chances of life" and teaches you to love and serve all fellowbeings, for service to God and humanity is the greatest achievement you may attain. "Let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men . . . It behoveth you to refresh and revive your souls through the gracious favors which in this Divine, this soul-stirring Springtime are being showered upon you." —G.K.H.

Training the Child

OLGA FINKE

"The Old Testament of the Bahá'ís consists of all the heavenly books revealed through the former prophets, while their new testament comprises the tablets of Bahá'u'lláh, which in fact reconcile these books and contain the interpretation and explanation of them."

IN VIEW of the fact that the Tablets of Bahá'u'lláh contain the explanation and interpretation of the teachings to be found in the Old Testament, it would seem of value to examine some of the Old Testament commandments regarding the training of children and link them up with the explanations to be found in the Bahá'í sacred writings.

One of the Ten Commandments which God gave to Moses was addressed to children in particular—

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

In this commandment God promises long life to the child who honors his parents. The child who disobeys his parents is always in danger. Both his physical and his spiritual life are constantly in jeopardy. Parents are cognizant of pitfalls and precipices, but the child who has not been taught to listen to its

mother's voice, is subject to every kind of disaster. 'Abdu'l-Bahá once wrote a Tablet to a child in which He penned these words—"Be obedient and kind to thy father and thy mother—." 'Abdu'l-Bahá further elucidates this subject in another Tablet—

"There are also certain sacred duties of children toward parents, which duties are written in the Book of God, as belonging to God. The (children's) prosperity in this world and the Kingdom depends upon the good pleasure of parents, and without this they will be in manifest loss."

The above quotation taken from a Tablet of 'Abdu'l-Bahá seems to be in complete accord with the commandment given to Moses and also with a verse found in Proverbs—"A fool despiseth his father's instructions; but he that regardeth reproof is prudent."

If we are agreed that the child should be taught obedience to parents, the question of discipline then arises. What kind of discipline should be used? In the minds of some parents the verse to be found in Proverbs seems to be the logical answer. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." These peo-

ple will be likely to tell you—"Spare the rod and spoil the child." Other parents are very reluctant to use corporal punishment. In the above verse quoted from the Book of Proverbs, we note, however, that the word "chaseteneth" is used in the same sense as the word "rod". According to the dictionary definition to chasten means to correct, to purify, to refine, which does not necessarily mean to use corporal punishment. Moreover, the word rod is used numbers of times in the Old Testament, making it very clear that at least some of the time by rod was not intended a stick or whip. Take for example, the verse found in the Book of Isaiah—

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

It is possible for parents to discipline their children with the rod of their mouths and with the breath of their lips. It may take a little longer than some of the methods in use today, but it is a constructive method, for every time a child does wrong, is a golden opportunity to teach him what is right. There are times, however, when a child will deliberately do the thing which he knows to be wrong, in such cases punishment must be given.

"The structure of world stability and order hath been reared upon, and will continue to be sustained by, the twin pillars of reward and punishment."—Bahá'u'lláh

Parents need to remember the other pillar, that of reward, more often, praising the child when he does well, encouraging him to advance and rewarding him when he has done something that is outstanding.

Another question upon which educators do not seem to agree is, when to begin training. In Proverbs we are told:

"Train up a child in the way he should go: and when he is old he will not depart from it."

A mother was heard to make the remark that she was going to begin to train her child when it was twelve years of age. Some educators in our universities believe that we should not begin to educate the child until he has reached his sixth birthday. 'Abdu'l-Bahá has given us a very lucid reply to this question—

"Consequently, O thou maidservant of God, go unto the maid-servants of the Merciful One and tell them from the tongue of 'Abdu'l-Bahá: 'O maid-servant of the Merciful! It is incumbent upon you to train the children from their earliest babyhood! It is incumbent upon you to beautify their morals! It is incumbent upon you to attend to them under all aspects and circumstances, inasmuch as God (glorified and exalted is He!) hath ordained mothers to be the primary trainers of

children and infants. This is a great and important affair and a high and exalted position, and it is not allowable to slacken therein at all!"

The matter of the kind of curriculum to be taught in the school has also been a subject for much controversy. Some educators contend that religious education should not be given at the same time with the secular. Bahá'í children are to receive divine and material education at the same time. They are to learn the prophecies in the Gospels, and this Revelation. Every child is taught Bahá'í history, the Tablets of Bahá'u'lláh, and they should be made to memorize some of the verses. The purpose is to prevent the children from doing the things forbidden, but it must not injure the children by resulting in ignorant fanaticism and bigotry. At the same time the children must be taught the sciences, arts and crafts with the utmost diligence.

"Many elementary sciences should be made clear to them in the nursery; they should learn them in play, in amusement. Most ideas must be taught them through speech, not by book-learning. One child should question the other concerning these things, and the other child should give the answer. In this way they will make great progress. For example, mathematical problems should be taught in the form of questions and answers. One of the children asks the question and the other should give the answer. Later on the

children will of their own accord converse with one another on these subjects. Even so in God-like affairs oral questions should be asked and the answers should be given orally."

Every child should be taught to write and when the House of Justice has decided on one universal language, this should be taught to the children in the schools.

Some educators today believe that children should have pets. If, however, they are not taught very carefully how to care for these pets, they may, unawares, be exceedingly cruel to the animals.

"Educate the children in their infancy in such a way that they may become exceedingly kind and merciful to the animals. If an animal is sick they should endeavor to cure it; if it is hungry, they should feed it; if it is thirsty, they should satisfy its thirst; if it is tired, they should give it rest."

"This sympathy and kindness is one of the fundamental principles of the divine kingdom. Ye should pay great attention to this question."

The prophets acknowledge that education has a great effect on everyone, and that without education all would remain savage. The innate capacities of children are not all alike, for some learn very quickly and some are slow. We must not therefore expect identical results, even though the education may be the same. All must be educated, nevertheless,

for it has great influence even on dull minds.

Great responsibility is placed upon parents. They are to place a part of what they earn in charge of a trustworthy person to be spent in the education of the children. If the parents fail to do this, if they are rich, the trustees will have to recover from them the amount needed for the education of the children. If they are poor, the matter will devolve upon the House of Justice. If a babe were to die in infancy, it

would be better than for it to grow up ignorant.

"Education and training are recorded in the Book of God as obligatory and not voluntary. That is, it is enjoined upon the father and the mother, as a duty, to strive with all effort to train the daughter and the son, to nurse them from the breast of knowledge and to rear them in the bosom of sciences and arts. Should they neglect this matter, they shall be held responsible and worthy of reproach in the presence of the stern Lord."

"Tis is a sin unpardonable—"

"Beware! Beware! that ye fail not in this matter."

It is incumbent upon thee to nurture them (children) from the breast of the love of God, to urge them towards spiritual matters, to turn unto God and to acquire good manners, best characteristics and praiseworthy virtues and qualities in the world of humanity, and to study sciences with the utmost diligence; so that they may become spiritual, heavenly and attracted to the fragrances of sanctity from their childhood and be reared in a religious, spiritual and heavenly training. Verily I beg of God to confirm them therein.

—‘ABDU’L-BAHÁ

He Brought Peace

WILLIAM KENNETH CHRISTIAN

1912 was a national election year, and the bitterness of political charge and countercharge filled the minds of many Americans . . . Women did not yet have the national franchise, but the suffrage movement had made great progress . . . Arizona and New Mexico were admitted to the Union, completing the structural growth of continental United States . . . The Atlantic was so wide that the cracking of the walls of western civilization could not be heard by many in this hemisphere.

It was thus in America when 'Abdu'l-Bahá came, with the years of His imprisonment behind Him, and despite the difficulties of advanced age, He came to visit the American friends that the basis of a world order might be laid in the new world, before the first phase of the ordeal of our time should blaze forth with an assassin's bullet at Sarajevo.

'Abdu'l-Bahá came as the peace-maker to the people whom He believed were destined by God to be the heralds of world civilization. To the hearts of many troubled individuals, He brought calm and an inner peace. He asserted, with passionate faith, that world peace and the

union of the earth's people is attainable. He discussed on public platforms and at informal gatherings the principles and techniques from the teachings of Bahá'u'lláh which are the warp and woof of a new civilization. He brought to fruition His teaching work among the western Bahá'ís, a work which, for over a decade, had been principally carried on by correspondence, by long discussions with pilgrims who visited Him in Haifa and 'Akká, and by sending to America of special messengers. In the eight months spent in the United States and Canada, 'Abdu'l-Bahá trained the believers so that they might form the nucleus for a new social community.

Most of the talks given by 'Abdu'l-Bahá during that memorable trip have been published in *The Promulgation of Universal Peace*.^{*} A reading of this book will show us the interweaving of themes as the implications of the Bahá'í teachings were slowly unfolded. Upon His arrival, 'Abdu'l-Bahá had stated: "It is my purpose to set forth in America the fundamental principles of the revelation and

^{*}Bahá'í Publishing Committee, 1922.

teachings of Bahá'u'lláh. It will then become the duty of the Bahá'ís of this country to give these principles unfoldment and application in the minds, hearts and lives of the people."

'Abdu'l-Bahá emphasized that the purpose of man's life is to achieve unity. He analyzed the various types of unity—racial, family, national, economic, religious, political—but insisted that, for the needs of the present age, these bases of unity were inadequate. Men must now think in world terms, rising above the limitations imposed by narrow and false methods of selection.

The material progress achieved in the United States He admired, but the spiritual vacuum created by acute materialism He pointed out again and again. The spiritual civilization, necessary as an antidote to the slavery of materialism, He proclaimed as the finest heritage of the human race, the fruit of pure religion. To develop a truly moral and enlightened civilization, men must turn again to the Messengers of God. Those who have recurrently pointed out the path of divine guidance to the people.

Fearlessly, simply, logically, 'Abdu'l-Bahá upheld the cause of revealed religion. To people who witnessed daily the power of the machine, He explained the age-old power of faith and the

transforming energy of the Holy Spirit. To agnostics, He showed how religion lifted man from the dusty rut of his existence and gave him such a sense of the eternal beauty of God that arts could flourish and men could labor without rest that ever-finer forms of civilization might be born. He proclaimed to the Jew the divine mission of Jesus, hailing Him as the Messiah and the spiritual King Whom Israel had expected. He spoke to the Christians of Muḥammad the Prophet, and detailed the great spiritual blessings which had come from that Arabian expression of the Word of God.

Again and again in His talks He spoke of the "oneness of religion," of how the one God of all men had chosen in each historic age a Messenger, a Manifestation, to show the people the unfolding divine purpose. This is the greatest drama of which the human mind can conceive. Is it any wonder that 'Abdu'l-Bahá reiterated the story, patiently, patiently explained the acts of the drama as at different times He spoke of Moses or Jesus or Muḥammad or Bahá'u'lláh standing forth against the world, uttering the call to faith, and, tearing aside the curtain of custom and tradition, setting the stage for the drama of a new age.

The companion theme, "the

oneness of humanity," we find constantly recurring. The basic Bahá'í principles which 'Abdu'l-Bahá discussed on so many occasions are all means for the achieving of this great social goal. The possibilities in human life, in both the individual and social sense, cannot be realized, the genius of the human race will be unable to flower, unless and until a world civilization removes the cramping fears and both the subtle and gross inequities which mark our complex inheritance from the past.

'Abdu'l-Bahá denounced the institution of war and urged men to dedicate themselves to the achievement of peace. But He realistically urged that it be a peace made practical by an international government. He showed that the recognition of the oneness of religion could enable men to unite in the powerful stream of faith and create the conditions and the institutions by which the oneness of humanity will be realized. "The heavenly Jerusalem is none other than the divine civilization, and it is now ready. It is to be and shall be organized and the oneness of humanity will be a visible fact."

To the Bahá'ís who had already risen in answer to Bahá'u'lláh's call, 'Abdu'l-Bahá urged unflinching effort, tireless patience, the creation of unity and har-

mony, the development of a constant love—that evil men might pause and wonder, that scoffers might be amazed, that the self-seeking and the sectarian might be put to rout, and that the men of faith, the lovers of God of all colors and creeds, might be attracted to the standard of a universal Faith.

To enable an organic spiritual community to rise in America, He explained the purpose of the Covenant. A social community without protection against ruthless ambition and negative social forces, could not maintain any unity. The Covenant, 'Abdu'l-Bahá explained, protects the Faith from the denominationalist and from the individual desirous of personal authority, challenges men to live by principle and challenges men to love truth above all persons and things, not by personality. The clarity and significance of the Covenant is a unique feature of the Bahá'í Revelation.

As we read through the many talks, we can glimpse the heights of character which He wished us to attain. "I desire distinction for you. The Bahá'ís must be distinguished from others of humanity. But this distinction must not depend upon wealth—that they should become more affluent than other people. I do not desire for you financial distinction. It is not

an ordinary distinction I desire; not scientific, commercial, industrial distinction. For you I desire spiritual distinction; that is, you must become eminent and distinguished in morals. In the love of God you must become distinguished from all else . . . I desire this distinction for you."

When on December 5, 1912, 'Abdu'l-Bahá spoke on board the *Celtic* before sailing from New York, He gave "final words of exhortation" and, in so doing, summarized certain of the themes which had occupied much of His attention during His continental tour. "I have repeatedly summoned you to the cause of unity of the world of humanity. . . .

The world is one nativity, one home, and all mankind are the children of one father. . . . You must be free from prejudice and fanaticism. . . . Beware lest ye offend any heart. . . . Your efforts must be lofty. . . . Consider how the prophets who have been sent . . . have exhorted mankind to unity and love. . . . You are informed of the mysteries of God." And then the flat challenge, the inescapable fact: "You have no excuse to bring before God if you fail to live according to His command, for you are informed of that which constitutes the good pleasure of God."

This is one in a series of articles on Bahá'í books.

"In proportion to the acknowledgment of the oneness and solidarity of mankind, fellowship is possible, misunderstanding will be removed and reality becomes apparent."

"Character is the true criterion of humanity."

"Until man acquires perfections himself he will not be able to teach perfections to others."

"As long as a man does not find his own faults he can never become perfect. Nothing is more fruitful for man than the knowledge of his own shortcomings."

"The important factor in human development is the mind."

"We cannot give of our wealth to the poor unless we possess it. How can the poor give to the poor?"

"Service to humanity is service to God."

"The virtues of humanity are many but science is the most noble of them all."

"Until love takes possession of the heart no other divine bounty can be revealed in it."

—Excerpts from *The Promulgation of Universal Peace*

Study Outline for "God Passes By"

HORACE HOLLEY

FOREWORD

IN *God Passes By* the Guardian has given the Bahá'ís a work which combines and correlates exposition of the Teachings, summary of the historical events, presentation of the Persons of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá in their spiritual significance, and statements on their principal Tablets and Works. To grasp so great a range of material, frequent reading and re-reading are essential, for the essence of this book lies in its unity of treatment of diverse aspects of all that constituted the origin and development of the Faith in its first century.

There are, however, recurrent themes and subjects which can be brought together for purpose of closer study and fuller understanding — great avenues down which we can proceed in order to concentrate attention upon the organic themes one at a time.

This Study Outline attempts to provide access to six different themes which are dominant in all sections of the book. It is therefore a subjects index which can be used for continuous study and discussion by a group, or occasional reference by the individual student. In addition the outline supplies a list of supplementary references, as for example those which indicate the successive passages in which the Guardian deals with the enemies who have assailed the Cause from within.

Experience has shown that attempts to conduct classes on *God Passes By* find it a formidable undertaking. Some type of outline is needed to facilitate assimilation of this great work by the Bahá'í community, and the present treatment is offered as at least a temporary assistance.

GOD PASSES BY

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WITH OUR READERS

Corporal Alvin Blum, a Bahá'í serving in our armed forces somewhere in New Zealand has found many opportunities to speak for the Bahá'í Faith. The following excerpts from one of his letters tell a little of his experiences:

"For the last seventeen months I have been stationed somewhere in New Zealand. New Zealand is a wonderful country and I know I'll come back this way after the war. . . . When I first arrived here I contacted the Bahá'ís here and it has been wonderful associating with them. They promptly put me to work and I have spoken to many different groups here about the teachings. . . .

"Martha Root has planted many seeds throughout New Zealand and after the war the pioneers must come to water them. I have met many people who remember Miss Root and they all speak highly of her spirit, humility and love. I have spoken to many clubs and organizations that Martha Root addressed, and I feel very humble to be following in her footsteps. I thank God every day for giving me the insight to recognize the station of Bahá'u'lláh. . . .

"While here in New Zealand I have become very friendly with a Church of England minister by the name of C. W. Chandler. . . . He writes a weekly column in a local paper and these writings show that he has caught the spirit of the New Day. He invited me to speak in his church several months ago, and I gave a short talk on the Oneness of Mankind. The following day in his

parish hall I gave a talk on The New Age and without mincing any words told them about Bahá'u'lláh and his Message."

Our readers will recall selections from Canon Chandler's column written after the New Zealand Centenary banquet which we printed in this department in our April issue.

* * *

Those familiar with Bahá'u'lláh's comprehensive plan for a World Order which will insure enduring peace are anxiously asking how nearly the organization worked out at the San Francisco conference of the United Nations approaches to this plan. "The Peace in San Francisco," by Marzieh Gail, is a first hand report of this all-important conference by a Bahá'í and in reading it our readers will find their questions answered. Mrs. Gail is well known to readers of *World Order* through her previous contributions. "Abdu'l-Bahá in America," "Primer for Bahá'í Assemblies," "Headlines Tomorrow" are among her more recent contributions. Mrs. Gail is now living in Pedro Valley, California.

The teachings of Bahá'u'lláh and 'Abdu'l-Bahá set high standards for family life, child training and family relations. Three of our contributions this month tell us something of these teachings, apply them to present day conditions, and link them up with the best ideas in modern education.

"Character and Youth Today," by Charlotte P. Timm is her first contribution to *World Order*. Mrs. Timm lives in Ann Arbor, Michigan, where she is a member of the local Bahá'í

Assembly while professionally her work is with the department of education in the University of Michigan from which she recently received her master's degree.

George Townshend, who contributes "Joined by God," has made several contributions to *World Order*. The most recent is "The Mission of Bahá'u'lláh" in our February, 1945, issue. He is the author also of *The Heart of the Gospel* in which he dwells on the note of expectancy of another Messenger from God which runs through the Gospel, and *The Promise of All Ages*, in which he shows that Bahá'u'lláh fulfills this expectancy. Canon Townshend is Canon of St. Patrick's Cathedral (Church of England) in Dublin and Archdeacon of Clonfert.

Olga Finke, who contributes "Training the Child," is a graduate of the Child Education Foundation, a training school for teachers founded by Dr. Maria Montessori when she was in New York City. She has taught for several years in nursery schools in New York City and the south and is now head teacher of The Pryor Street Nursery School in Atlanta, Georgia. Miss Finke writes briefly of how she became a Bahá'í:

"When a very young girl I read a number of books by Leo Tolstoy and was particularly influenced by the one entitled *War and Peace*. I believe this prepared me for the Bahá'í Message. In 1927 I asked some friends of mine, Dr. and Mrs. W——, who are not Bahá'ís but who have spent a summer in Eliot, Maine, if they could advise me where to go to spend my summer vacation, saying that I was looking for inspiration. Dr. W—— advised me to go to Green Acre. I spent three whole summers at Green Acre. But I was greatly in-

terested in the League of Nations at that time and in 1930 I visited Switzerland. Less than two years after that I became a believer and the following year I went down to Piney Woods, Mississippi, as a pioneer. I organized a nursery school for colored children in this colored school where I taught for three years and tried to teach the Bahá'í Cause whenever I was permitted to do so. In 1937 I came to Atlanta from New York City, which was my home, as a pioneer to establish an Assembly in this city and have been a member of the Atlanta Bahá'í Assembly since its inception."

Miss Finke has contributed several articles to *World Order*.

The article "He Brought Peace," by William Kenneth Christian, is one in a series of articles on Bahá'í books. Mr. Christian is a frequent contributor to *World Order*. His most recent articles have been "Thanksgiving" and "The Oneness of Humanity" in the November and June issues of last year. His home is in Greenville, North Carolina.

The editorial by Gertrude Henning supplements the three articles devoted to family life and child training and points out that no education is complete or sound without development of the spiritual nature.

As a help to those reading and studying *God Passes By*, Shoghi Effendi's history of the Bahá'í Faith, we are publishing in this issue a study outline for this book worked out by Horace Holley. We believe teachers and pupils in Bahá'í summer schools will find this outline a timely help and all those studying the book will use it as a real help in coordinating events in Bahá'í history.

—THE EDITORS

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Bahá'u'lláh's Tablet to the Pope

O POPE! Rend the veils asunder. He Who is the Lord of Lords is come overshadowed with clouds, and the decree hath been fulfilled by God, the Almighty, the Unrestrained. . . . He, verily, hath again come down from Heaven even as He came down from it the first time. Beware that thou dispute not with Him even as the Pharisees disputed with Him (Jesus) without a clear token or proof. On His right hand flow the living waters of grace, and on His left the choice Wine of justice, whilst before Him march the angels of Paradise, bearing the banners of His signs. Beware lest any name debar thee from God, the Creator of earth and heaven. Leave thou the world behind thee, and turn towards thy Lord, through Whom the whole earth hath been illumined. . . . Dwellest thou in palaces whilst He Who is the King of Revelation liveth in the most desolate of abodes? Leave them unto such as desire them, and set thy face with joy and delight towards the Kingdom. . . . Arise in the name of thy Lord, the God of Mercy,

amidst the peoples of the earth, and seize thou the Cup of Life with the hands of confidence, and first drink thou therefrom, and proffer it then to such as turn towards it amongst the peoples of all faiths. . . .

Call thou to remembrance Him Who was the Spirit (Jesus), Who, when He came, the most learned of His age pronounced judgment against Him in His own country, whilst he who was only a fisherman believed in Him. Take heed, then, ye men of understanding heart! Thou, in truth, art one of the suns of the heaven of His names. Guard thyself, lest darkness spread its veil over thee, and fold thee away from His light. . . . Consider those who opposed the Son (Jesus), when He came unto them with sovereignty and power. How many the Pharisees who were waiting to behold Him, and were lamenting over their separation from Him! And yet, when the fragrance of His coming was wafted over them, and His beauty was unveiled, they turned aside from Him and disputed with Him. . . . None save

a very few, who were destitute of any power amongst men, turned towards His face. And yet, today, every man endowed with power and invested with sovereignty prideth himself on His Name! In like manner, consider how numerous, in these days, are the monks who, in My Name, have secluded themselves in their churches, and who, when the appointed time was fulfilled, and We unveiled Our beauty, knew Us not, though they call upon Me at eventide and at dawn. . . .

The Word which the Son concealed is made manifest. It hath been sent down in the form of the human temple in this day. Blessed be the Lord Who is the Father! He, verily, is come unto the nations in His most great majesty. Turn your faces towards Him, O concourse of the righteous! . . . This is the day whereon the Rock (Peter) crieth out and shouteth, and celebrateth the praise of its Lord, the All-Possessing, the Most High, saying: "Lo! The Father is come, and that which ye were promised in the Kingdom is fulfilled! . . ." My body longeth for the cross, and Mine head waiteth the thrust of the spear, in the path of the All-Merciful, that the world may be purged from its transgressions. . . .

O Supreme Pontiff! Incline thine ear unto that which the

Fashioner of moldering bones counselleth thee, as voiced by Him Who is His Most Great Name. Sell all the embellished ornaments thou dost possess, and expend them in the path of God, Who causeth the night to return upon the day, and the day to return upon the night. Abandon thy kingdom unto the kings, and emerge from thy habitation, with thy face set towards the Kingdom, and, detached from the world, then speak forth the praises of thy Lord betwixt earth and heaven. Thus hath bidden thee He Who is the Possessor of Names, on the part of thy Lord, the Almighty, the All-Knowing. Exhort thou the kings and say: "Deal equably with men. Beware lest ye transgress the bounds fixed in the Book." This indeed becometh thee. Beware lest thou appropriate unto thyself the things of the world and the riches thereof. Leave them unto such as desire them, and cleave unto that which hath been enjoined upon thee by Him Who is the Lord of creation. Should any one offer thee all the treasures of the earth, refuse to even glance upon them. Be as thy Lord hath been. Thus hath the Tongue of Revelation spoken that which God hath made the ornament of the book of creation. . . . Should the inebriation of the wine of My verses seize thee, and thou deter-

minest to present thyself before the throne of thy Lord, the Creator of earth and heaven, make My love thy vesture, and thy shield remembrance of Me, and thy provision reliance upon God, the Revealer of all power. . . .

Verily, the day of ingathering is come, and all things have been separated from each other. He hath stored away that which He chose in the vessels of justice, and cast into fire that which be-

fitteth it. Thus hath it been decreed by your Lord, the Mighty, the Loving, in this promised Day. He, verily, ordaineth what He pleaseth. There is none other God save He, the Almighty, the All-Compelling.

"To Pope Pius IX, the undisputed head of the most powerful Church in Christendom, possessor of both temporal and spiritual authority, He, a Prisoner in the army barracks of the penal-colony of 'Akká, addressed a most weighty Epistle."—*God Passes By*, by Shoghi Effendi.

That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith.

—BAHÁ'U'LLÁH

The gift of God to this enlightened age is the knowledge of the oneness of mankind and the fundamental oneness of religion. War shall cease between nations, and by the will of God the Most Great Peace shall come; the world will be seen as a new world, and all men will live as brothers.

—'ABDU'L-BAHÁ

A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age.

—SHOGHI EFFENDI

The Path to the Kingdom

‘ABDU’L-BAHÁ

FROM the time of the creation of Adam to this day there have been two pathways in the world of humanity; one the natural or materialistic, the other the religious or spiritual. The pathway of nature is the pathway of the animal realm. The animal acts in accordance with the requirements of nature, follows its own instincts and desires. Whatever its impulses and proclivities may be it has the liberty to gratify them; yet it is a captive of nature. It cannot deviate in the least degree from the road nature has established. It is utterly minus spiritual susceptibilities, ignorant of divine religion and without knowledge of the kingdom of God. The animal possesses no power of ideation or conscious intelligence; it is captive of the senses and deprived of that which lies beyond them. It is subject to what the eye sees, the ear hears, the nostrils sense, the taste detects and touch reveals. These sensations are acceptable and sufficient for the animal. But that which is beyond the range of the senses, that realm of phenomena through which the conscious pathway to the kingdom of God leads, the

world of spiritual susceptibilities and divine religion,—of these the animal is completely unaware, for in its highest station it is a captive of nature.

One of the strangest things witnessed is that the materialists of today are proud of their natural instincts and bondage. They state that nothing is entitled to belief and acceptance except that which is sensible or tangible. By their own statements they are captives of nature, unconscious of the spiritual world, uninformed of the divine kingdom and unaware of heavenly bestowals. If this be a virtue the animal has attained it to a superlative degree, for the animal is absolutely ignorant of the realm of spirit and out of touch with the inner world of conscious realization. The animal would agree with the materialist in denying the existence of that which transcends the senses. If we admit that being limited to the plane of the senses is a virtue the animal is indeed more virtuous than man, for it is entirely bereft of that which lies beyond, absolutely oblivious of the kingdom of God and its traces whereas God has deposited

within the human creature an illimitable power by which he can rule the world of nature.

Consider how all other phenomenal existence and beings are captives of nature. The sun, that colossal center of our solar system, the giant stars and planets, the towering mountains, the earth itself and its kingdoms of life lower than the human,—all are captives of nature except man. No other created thing can deviate in the slightest degree from obedience to natural law. The sun in its glory and greatness millions of miles away is held prisoner in its orbit of universal revolution, captive of universal natural control. Man is the ruler of nature. According to natural law and limitation he should remain upon the earth, but behold how he violates this command and soars above the mountains in aeroplanes. He sails in ships upon the surface of the ocean and dives into its depths in submarines. Man makes nature his servant; harnesses the mighty energy of electricity for instance and imprisons it in a small lamp for his uses and convenience. He speaks from the east to the west through a wire. He is able to store and preserve his voice in a phonograph. Though he is a dweller upon the earth he penetrates the mysteries of starry

worlds inconceivably distant. He discovers latent realities within the bosom of the earth, uncovers treasures, penetrates secrets and mysteries of the phenomenal world and brings to light that which according to nature's jealous laws should remain hidden, unknown and unfathomable. Through an ideal inner power man brings these realities forth from the invisible plane to the visible. This is contrary to nature's law.

It is evident therefore that man is ruler over nature's sphere and province. Nature is inert, man is progressive. Nature has no consciousness, man is endowed with it. Nature is without volition and acts perforce whereas man possesses a mighty will. Nature is incapable of discovering mysteries or realities whereas man is especially fitted to do so. Nature is not in touch with the realm of God, man is attuned to its evidences. Nature is uninformed of God, man is conscious of him. Man acquires divine virtues, nature is denied them. Man can voluntarily discontinue vices, nature has no power to modify the influence of its instincts. Altogether it is evident that man is more noble and superior; that in him there is an ideal power surpassing nature. He has consciousness,

volition, memory, intelligent power, divine attributes and virtues of which nature is completely deprived, bereft and minus; therefore man is higher and nobler by reason of the ideal and heavenly force latent and manifest in him.

How strange then it seems that man notwithstanding his endowment with this ideal power, will descend to a level beneath him and declare himself no greater than that which is manifestly inferior to his real station. God has created such a conscious spirit within him that he is the most wonderful of all contingent beings. In ignoring these virtues he descends to the material plane, considers matter the ruler of existence and denies that which lies beyond. Is this virtue? In its fullest sense this is animalistic, for the animal is the greater philosopher because it is completely ignorant of the kingdom of God, possesses no spiritual susceptibilities and is uninformed of the heavenly world. In brief, this is a view of the pathway of nature.

The second pathway is that of religion, the road of the divine kingdom. It involves the acquisition of praiseworthy attributes, heavenly illumination and righteous actions in the world of humanity. This pathway is con-

ducive to the progress and uplift of the world. It is the source of human enlightenment, training and ethical improvement; the magnet which attracts the love of God because of the knowledge of God it bestows. This is the road of the holy manifestations of God for they are in reality the foundation of the divine religion of oneness. There is no change or transformation in this pathway. It is the cause of human betterment, the acquisition of heavenly virtues and the illumination of mankind.

Alas! that humanity is completely submerged in limitations and unrealities notwithstanding the truth of divine religion has ever remained the same. Superstitions have obscured the fundamental reality, the world is darkened and the light of religion is not apparent. This darkness is conducive to differences and dissensions; rites and dogmas are many and various; therefore discord has arisen among the religious systems whereas religion is for the unification of mankind. True religion is the source of love and agreement amongst men, the cause of the development of praiseworthy qualities; but the people are holding to the counterfeit and imitation, negligent of the reality which unifies; so they are bereft and deprived

of the radiance of religion. They follow superstitions inherited from their fathers and ancestors. To such an extent has this prevailed that they have taken away the heavenly light of divine truth and sit in the darkness of limitations and imaginations. That which was meant to be conducive to life has become the cause of death; that which should have been an evidence of knowledge is now a proof of ignorance; that which was a factor in the sublimity of human nature has proved to be its degradation. Therefore the realm of the religionist has gradually narrowed and darkened and the sphere of the materialist has widened and advanced; for the religionist has held to imitation and counterfeit, neglecting and discarding holiness and the sacred reality of religion. When the sun sets it is the time for bats to fly. They come forth because they are creatures of the night. When the lights of religion become darkened the materialists appear. They are the bats of night. The decline of religion is their time of activity; they seek the shadows when the world is darkened and clouds have spread over it.

His Holiness Bahá'u'lláh has risen from the eastern horizon. Like the glory of the sun He has come into the world. He has re-

flected the reality of divine religion, dispelled the darkness of imitations, laid the foundation of new teachings and resuscitated the world.

The first teaching of Bahá'u'lláh is the investigation of reality. Man must seek the reality himself, forsaking imitations and adherence to mere hereditary forms. As the nations of the world are following imitations in lieu of truth and as imitations are many and various, differences of belief have been productive of strife and warfare. So long as the imitations remain the oneness of the world of humanity is impossible. Therefore we must investigate the reality in order that by its light the clouds and darkness may be dispelled. Reality is one reality; it does not admit multiplicity or division. If the nations of the world investigate reality they will agree and become united. Many people and sects in Persia have sought reality through the guidance and teaching of Bahá'u'lláh. They have become united and now live in a state of agreement and love; among them there is no longer the least trace of enmity and strife.

The Jews were expecting the appearance of the Messiah, looking forward to it with devotion of heart and soul but because

they were submerged in limitations they did not believe in His Holiness Jesus Christ when He appeared. Finally they rose against Him even to the extreme of persecution and shedding His blood. Had they investigated reality they would have accepted their promised Messiah. These blind imitations and hereditary prejudices have invariably become the cause of bitterness and hatred and have filled the world with darkness and violence of war. Therefore we must seek the fundamental truth in order to extricate ourselves from such conditions and then with illumined faces find the pathway to the kingdom of God.

The second teaching of Bahá'í 'u'lláh concerns the unity of mankind. All are the servants of God and members of one human family. God has created all and all are His children. He rears, nourishes, provides for and is kind to all. Why should we be unjust and unkind? This is the policy of God, the lights of which have shone throughout the world. His sun bestows its effulgence unsparingly upon all, His clouds send down rain without distinction or favor, His breezes refresh the whole earth. It is evident that humankind without exception is sheltered beneath His mercy and protection. Some are imperfect;

they must be perfected. The ignorant must be taught, the sick healed, the sleepers awakened. The child must not be oppressed or censured because it is undeveloped; it must be patiently trained. The sick must not be neglected because they are ailing; nay, rather, we must have compassion upon them and bring them healing. Briefly; the old conditions of animosity, bigotry and hatred between the religious systems must be dispelled and the new conditions of love, agreement and spiritual brotherhood be established among them.

The third teaching of Bahá'í 'u'lláh is that religion must be the source of fellowship, the cause of unity and the nearness of God to man. If it rouses hatred and strife it is evident that absence of religion is preferable and an irreligious man better than one who professes it. According to the divine will and intention religion should be the cause of love and agreement, a bond to unify all mankind for it is a message of peace and good-will to man from God.

The fourth teaching of Bahá'í 'u'lláh is the agreement of religion and science. God has endowed man with intelligence and reason whereby he is required to determine the verity of questions and propositions. If re-

ligious beliefs and opinions are found contrary to the standards of science they are mere superstitions and imaginations; for the antithesis of knowledge is ignorance, and the child of ignorance is superstition. Unquestionably there must be agreement between true religion and science. If a question be found contrary to reason, faith and belief in it are impossible and there is no outcome but wavering and vacillation.

Bahá'u'lláh has also taught that prejudices, whether religious, racial, patriotic or political are destructive to the foundations of human development. Prejudices of any kind are the destroyers of human happiness and welfare. Until they are dispelled the advancement of the world of humanity is not possible, yet racial, religious and national bias are observed everywhere. For thousands of years the world of humanity has been agitated and disturbed by prejudices. As long as it prevails, warfare, animosity and hatred will continue. Therefore if we seek to establish peace we must cast aside this obstacle, for otherwise agreement and composure are not to be attained.

Fifth: Bahá'u'lláh set forth principles of guidance and teaching for economic readjustment.

Regulations were revealed by him which insure the welfare of the commonwealth. As the rich man enjoys his life surrounded by ease and luxuries, so the poor man must likewise have a home and be provided with sustenance and comforts commensurate with his needs. This readjustment of the social economic is of the greatest importance inasmuch as it insures the stability of the world of humanity; and until it is effected, happiness and prosperity are impossible.

Sixth: Bahá'u'lláh teaches that an equal standard of human rights must be recognized and adopted. In the estimation of God all men are equal; there is no distinction or preferment for any soul in the dominion of His justice and equity.

Seventh: Education is essential and all standards of training and teaching throughout the world of mankind should be brought into conformity and agreement; a universal curriculum should be established and the basis of ethics be the same.

Eighth: A universal language shall be adopted and be taught by all the schools and institutions of the world. A committee appointed by national bodies of learning shall select a suitable language to be used as a medium of international communication.

All must acquire it. This is one of the great factors in the unification of man.

Ninth: Bahá'u'lláh emphasized and established the equality of man and woman. Sex is not particularized to humanity; it exists throughout the animate kingdoms but without distinction or preference. In the vegetable kingdom there is complete equality between male and female of species. Likewise in the animal plane equality exists; all are under the protection of God. Is it becoming to man that he the noblest of creatures should observe and insist upon such distinction? Woman's lack of progress and proficiency has been due to her need of equal education and opportunity. Had she been allowed this equality there is no doubt she would be the counterpart of man in ability and capacity. The happiness of mankind will be realized when women and men co-ordinate and advance equally, for each is the complement and helpmeet of the other.

The world of humanity cannot advance through mere physical powers and intellectual attainments; nay, rather, the Holy Spirit is essential. The divine Father must assist the human world to attain maturity. The body of man is in need of physical and mental energy but his spirit requires the life and fortification of the Holy Spirit. Without its protection and quickening the human world would be extinguished. His Holiness Jesus Christ declared "Let the dead bury their dead." He also said "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." It is evident therefore according to His Holiness that the human spirit which is not fortified by the presence of the Holy Spirit is dead and in need of resurrection by that divine power; otherwise though materially advanced to high degrees man cannot attain full and complete progress.

Address delivered by 'Abdu'l-Bahá June 9, 1912, at Baptist Temple, Philadelphia, reproduced in *The Promulgation of Universal Peace*.

All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth.

—BAHÁ'U'LLÁH

We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man, and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station.

—'ABDU'L-BAHÁ

The Mission of the Lord Christ

GEORGE TOWNSHEND

THE task of Christ differed from that of any of the High-Prophets who preceded Him in that to Him was assigned the duty of announcing that the Supreme Advent of all time was now at hand and of completing the education of mankind for that august event. His Dispensation stands apart from all before it in that it crowns the period of preparation and opens directly into that Age of God for which all previous Messengers had made ready the way.

Never till now was it given to men to view the work of Christ in its true perspective or to discern the full proportions of His wisdom and beneficence. Those who have felt themselves forgiven and redeemed through Him have throughout the Christian Era chanted in many accents His praise; and all that their lips could utter would not tell the tale of their gratitude nor express the felicity which He had brought to their lives. Historians, in belief and in unbelief, have extolled the radiant beauty of His character, the elevating influence of His teachings and the transformation of the western world which has been effected through His power. But not until

the Dawn of God broke over the earth, not until Bahá'u'lláh told of the progressive revelation of God through a world-old sequence of Divine Teachers, could men regard Christ's Message in its larger aspects or set it in its due relation to the complete redemptive purpose of the Eternal God.

Now that the faithful look back upon the past through the portals of God's Age of Gold, it is possible to discern from a new angle values in Christ's teaching that before were hidden and to probe with a clearer insight the bearing and significance of many of His utterances. The directions of Jesus were, of course, like those of every other High-Prophet, measured with loving care to the needs and capacities of the people to whom He ministered. Out of the limitless treasury of His knowledge He bestowed on them that which would help them most. But His special mission of preparing humanity for the great climacteric that drew so near gave to His teaching a special character. The substance of His revelation was designed to prepare mankind for that severe test of love and spirituality to which they

were so soon to be subjected. His Heart was fixed upon the Kingdom that was to be, and His central aim was to fit the people for this great enfranchisement and to strengthen them against the perils of the awful Day of Doom.

Now in the twentieth century when that Doomsday has come upon us, when the principles of that Kingdom have been divinely revealed and when its outline is taking visible shape throughout the earth, now for the first time the believer is enabled to discern how the Revelation of Christ was so conceived as to lead by a natural gradation into the Age of Bahá'u'lláh; now for the first time he can appreciate something of the foreknowledge and the wisdom of Him whose far-reaching vision swept down the long vista of His own Dispensation to the happenings of this new-born Day of God.

The central message of Jesus was His promise and His warning that before long (at the end of one more Era, the Era then begun) God would in deed and in fact establish the Kingdom upon earth; its foundations would be laid in the hearts of men, and those who were found to be unworthy would be destroyed. The Event of which poets had dreamed, which seers

had descried, which prophets had predicted, was soon to be no more a dream or a hope or a forecast but an accomplished fact of history.

This was from the first to the last throughout His ministry the great theme of Jesus' preaching, as it had been the theme of His forerunner, John:

"From that time Jesus began to preach to say, Repent, for the kingdom of heaven is at hand."

The coming of that Kingdom was by this command to be the prayer of the faithful all through His Dispensation: "Thy kingdom come, Thy will be done on earth as in heaven." And the prediction that one day He will again hold communion with the faithful on earth in His Father's Kingdom is one of the parting thoughts of His discourse at the Last Supper.

Jesus' revelation was not exclusively spiritual. It was in part historical. He opened not only the gates of a future life beyond the grave, but the gates of humanity's future life upon the earth. He teaches men not only to look inward where God has set His shrine in the human heart, but to look forward to a time when God shall set His tabernacle among men. Hope became a Christian virtue; and the object of hope was not only the spiritual salvation of the indi-

vidual but the social salvation of the race. He bade believers have no fear, for it was the Father's pleasure to give them the Kingdom (in which utterance, of course, as when He said "Watch, for ye know not what hour your lord cometh," or "I am with you always even to the end of the dispensation," He addressed not only those who stood before him at the moment but all the faithful of His "generation" and after). The Gospel of Matthew quotes four of Christ's most famous discourses. In every one of these—the Sermon on the Mount, the charge of the Twelve, the Seven Parables of chapter 13 and the Words on Mount Olivet—reference is made to the coming of the Father's Kingdom; and in one of them, and not the least sublime, no leading reference is made to anything else.

The intensity of Jesus' spirituality, the vigor of His insistence that the vital matter in life is the right relation of the individual soul to God, seem to make more startling, more arresting by contrast, those historical predictions in which He deals with outward happenings and worldwide events and speaks not alone to the individual but especially to nations and the human race as a whole.

Not that in their character and essence the laws and injunctions of Jesus are different from His forecasts and promises. The outlook and the spirit is ever unchanging. Indeed, in the light of the further revelation of Bahá'u'lláh, the connection between the two portions of Jesus' teaching is seen to be close and intimate. The distinction is real; yet it is now evident that the spiritual principles which Christ most strongly urged are the self-same principles on which His Father's Kingdom in the world today is based. His religious teachings seem to have been directed to the purpose of preparing mankind for the promised gift of the Kingdom, and to have been designed to elevate and strengthen them for the task of establishing it upon the earth.

For the Kingdom of the Father is indeed an earthly kingdom in the sense that it is set down four-square upon the solid earth for all men to see it, know it and inhabit it. But it is not less certainly a spiritual kingdom. The rule of the Father is primarily over the hearts of men, and it is as the winner of their hearts that He controls their wills and their actions. Till the human heart is opened to God and is made fit and ready to receive Him, such a rule is impossible; and it is to

the preparation of the heart for God that Christ addresses the main body of this teaching. Set the instruction of Jesus beside that of the mighty Prophet who preceded Him, and in nothing does it show a greater heightening than in its insistence on spirituality and love. Moses, meting His message to a cruder people in a cruder age, had said nothing of eternal life. His religion was a religion of one world. They who faithfully obeyed the commandments of God would dwell long in the land enjoying peace and plenty. But Christ's was a religion of two worlds, the outer and the inner, the material and the spiritual; and of the two by far the more important was the latter. He did not teach believers to set much store by temporal rewards, but rather to desire the everlasting blessedness of the vision of God, admission to His presence, and the enjoyment of His mercy. Moses had given a comprehensive code of statutes and regulations; Jesus—so far as our Canon informs us—gave two material ordinances only. He loosed men from the law of the sabbath and made more tight the law of divorce. He removed a complicated system of ritual and material sacrifice; and no record remains of His having instituted in its place more than two

ceremonies, both of which were essentially symbolic. In contrast to the offerings demanded by the old law these rites involved no material outlay of any moment. The ancient ordinance that no worshipper should appear before the Lord empty-handed was not fulfilled in them. No gift of bullock, ram or sheep, not even of a little dove or two young pigeons, was called for. A running brook, an ordinary meal, supplied the Christian with all he needed for baptism and the breaking of bread. The meaning and the value of the observance lay wholly in that spiritual thing which it signified. The baptism with water typified that baptism with the Holy Spirit and the fire of the love of God (spoken of by John) which Christ conferred on those who were able to receive it. The blessedness of the memorial feast was its renewing of that spiritual love which gave to the Lord's last passover its unique and imperishable glory.

Moses, like every High-Prophet before or since, proclaimed the law of love. Every High-Prophet has done so—"All laws and ordinances," said Bahá'u'lláh, "have been changed according to the requirements of the times, except the law of love, which like a fountain ever flows and the course of which never

suffers change." Moses commanded (Deut. vi, 5), "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy might" and (Lev. xix, 18), "Thou shalt love thy neighbor as thyself." But Jesus revealed the law more fully and insisted on a larger obedience to it. "A new commandment I give unto you: that ye love one another." He made love the test of discipleship. "By this shall all men know ye are my disciples: if ye have love one to another" (John xiii, 35). If He taught that God was Spirit, men learned from Him that God was Love. The whole duty of man towards his Maker and towards his fellow-creature was comprehended in the practice of Love. When He carried men to the summit of all His most exalted and exacting demands, He bade them to be perfect as their Father whose nature He revealed as being Spirit and Love.

Had men during the Christian Era learned from their Master this lesson of spirituality and love, the establishment of the Father's Kingdom upon earth would be an easy task today. The fact that the Kingdom has—as the Bahá'ís believe—in very fact been inaugurated, stands now fixed upon irremovable foundations, and takes shape

amidst the chaos of the nations, is the greatest proof existing of the wisdom and the power and the triumph of the Lord Christ.

Not only did Christ reveal the leading principles of the Kingdom which was — He said — so soon to come, but He gave many signs by which the approach of that Kingdom and of His own advent might be recognized. The date He did not give: it was known only to the Father. But He presaged a number of events and omens, some of them unmistakable and portentous, for which He bade men watch. The period was to be distant. The Gospel would be carried to all lands; and, nevertheless, before the Son of Man came, faith would be hard to find and the people growing careless and disobedient, would indulge in oppression and tyranny and would give themselves up to worldly pursuits. The fate of the Jews, however, would be the most definite prognostic of the time of the end. During the Christian Era they were to be scattered abroad and held in exile. When they had served their sentence and were permitted to return to their own land, the world might know that an epoch had ended and a new world-age begun.

Such a prediction was so clear that it would seem Christ had

made any failure to identify His coming impossible. Yet He went further. He spoke repeatedly about His own coming. His language was (as always) simple, yet it was such as to arrest attention and to demand scrutiny. He announced that He would come with power in the glory of the Father; that He would send His angels throughout the world and would destroy the ungodly; and that His splendor would shine in the darkness from the east to the west. But He also said with not less emphasis that His coming would take mankind by surprise: as a thief enters stealthily at night and is in the house while the master sleeps and knows it not, so He would come into a world wrapt in spiritual ignorance and would not be observed by those to whom He came.

It is not put on record that His disciples asked Him the meaning of forewarnings so important and seemingly so contradictory, nor is there extant the explanation of any inconsistency. He gave men enough information to guide them aright when the emergency arose, and left the rest to their own efforts.

The tone in which He delivered

these prophecies about the dawn of the Last Day was not that which His hearers might have expected. He did not speak of the approach of world-redemption in a joyous and triumphant strain. On the contrary, His words were those of premonition and anxiety. Though the great Day which He had the privilege to foretell was the time of the Victory of God, was to purge away sorrow and tears and spiritual death, and to usher in the reign of concord and peace and divine felicity when the righteous would shine forth as the sun in the Kingdom of the Father, yet His language about its drawing near was imbued with grave foreboding. He dwelt on the thought of a Great Assize in which He would figure as Judge and would be called on to condemn many who used His name and counted themselves His friends; and impressed firmly on men's minds an apprehension of a strict and universal judgment and of a final exculpation that would only be gained after an ordeal of unprecedented calamity.

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This is the Day, O my Lord, which Thou didst announce unto all mankind as the Day whereon Thou wouldst reveal Thy Self, and shed Thy radiance, and shine brightly over all Thy creatures. —BAHÁ'U'LLÁH

THE United States has been a pioneer among nations in providing education for all its people. The public school system is designed, at least theoretically, to give every child a basic education and to offer higher learning on easy terms to those who desire it. Some such system is corollary to democratic government, for the people cannot govern unless the citizens are able to read and to think for themselves. Another fundamental principle on which this nation was founded is that of freedom of worship, which is guaranteed by the Constitution to all the people. No system of religious belief is to be forced on any of the people by individuals or by any agency of the government. The necessary result of the working out of these two principles is a widespread public school system from which all religious teaching is prohibited.

In earlier times this divorce between education and religion mattered less than it does now. Institutions of worship were strong, children were sent to Sunday Schools, and in most families some religious training was provided in the home. But

recently certain tendencies have been at work to upset the original balance between mental and spiritual education.

On the one hand, the school is absorbing more and more of the children's time. Social and athletic activities fill the hours outside the regular curriculum to such an extent that much of the time when formerly the child was at home is now spent under the auspices of the school.

On the other hand, the influence of the religious institutions is generally weaker. Faith has declined. In few homes is religion ever mentioned. The parents themselves do not attend church regularly and the children are not sent to the Sunday Schools. The Sunday Schools themselves, in an effort to hold the young people, dilute religious training and often replace a serious study of the basic religious scriptures with social attractions. The result of this situation is a vast ignorance on the part of most young people of their own or any other religion. A literature class at one of our state universities, not long ago, asked to explain an allusion to Sinai, produced only blank

bewilderment. Perhaps it is not surprising that the Ten Commandments have lost some of their force.

The public as a whole is beginning to be aware that something is wrong. There is a demand in many places that ethics be taught in the schools, a demand that, in itself, is an admission of the inability of the home and the church to provide sufficient moral background for the children. Because it is hard to find a powerful system of ethics unconnected with any religion, some schools have made provision for a period of religious instruction to be given by ministers and rabbis of the faiths to which the children belong. School time is used and the authority of the school is exercised to insure attendance.

Such an arrangement has drawn protest, however, and indeed it is charged with potential trouble. It may threaten religious freedom by forcing the child of a minority faith with no teacher available to the school into one of the more powerful groups. The plan calls the attention of the children to religious differences between them and may very well cause prejudice.

And yet the present artificial division between mental and spiritual education is disastrous

in itself. Knowledge is indeed one point and the present system only serves to multiply it. The human being is not meant to be divided into air-tight compartments, mental, emotional, and spiritual. Religion can serve to integrate the personality of the individual. It can draw all knowledge together into a whole and supply a point of orientation for the student which will make learning easier and give it an adequate purpose. The study of the physical universe, for instance, is enhanced by a sense of reverence for its Creator, and by a realization that the knowledge we gain is to be used for the glory of God and the advancement of mankind.

Our young people feel an acute need of such orientation, but it cannot be given them in the schools until the religions have become united. The rift in the education of children is a symptom of the illness of the world, which Bahá'u'lláh proclaimed could be healed only by one common Faith, a Faith which He promised would soon prevail on the earth. We can anticipate, then, a time when educators will have a spiritual renaissance, when teaching will be illumined by the love of God and study will become an act of devotion.

—G. B.

The Gift of God

THORNTON CHASE

GOD loved the world — not only the Jews at Jerusalem, but all mankind; not only at the time of Jesus but before and since. Always, *since the world began* He has given His Word to all men, at all times, in so far as they were able to receive it. Whence came the wonderful instructions for life in the ancient writings of Enoch, Moses, David, and the Psalmists, in the Vedas, the Avesta, the Gathas and Upanishads, in Isaiah and Lao Tse? Were they of human or divine manufacture? They were always higher than the imaginations of man, and they were opposed to his natural desires. When their inner significances and realities are pierced, the oneness of their essentials is so evident there can be no doubt that they originated from a single source. They all had their origins in the Word of God, which in its essence is the same today, yesterday and forever. That which is different is not His Word.

Each of the great religions bases its teaching, faith, loyalty and existence upon confidence in the word of a single human founder. Each points back to him as the reliable one, the

superlative one, the infallible one. But no word is infallible save that of God, and if those great ones were truly reliable, their word must have been the Word of God. The expression of that Word through such prepared human instruments has always been the method whereby man has learned the Will of God for his own life. They were the "mouths" of the Lord.

That the Almighty God chooses a man to be His representative and His mouthpiece is shown in the interesting account, related in Exodus 3 and 4, of His appointment of Moses to be the Deliverer of his people of Israel. After God called to him out of the burning bush and told him that he was God of his fathers, Abraham, Isaac and Jacob, He said: *I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.* (God is always trying to bring His children out of the Egypt of darkness and ignorance.)

But Moses did not seek such an appointment; he dreaded it and tried to escape it, although he desired to serve God. *And Moses said unto God, Who am I, that I should go unto Pharaoh,*

and that I should bring forth the children of Israel out of Egypt? Then God gave His mighty Name—I am that I am: and He said, Thou shalt say unto the children of Israel, I am hath sent me unto you. He also gave further instructions to Moses to tell the people how God had appeared unto him and given these commands.

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not sent thee. Then the Lord showed him how to manifest signs of power by the symbols of the rod and of the right hand, but still *Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant, but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.*

Yet Moses could not entirely sever his thought of self and trust the Lord. *And he said, O my Lord, send, I pray thee, by the hand of him whom thou shouldest send.* How prone we are, even to this day, to decide in our minds whom the Lord shall send as His Representative to man, and how He shall come.

But, after all this, God chose Moses to be His Representative to Israel, and even appointed Aaron, his brother, to be a mouthpiece for Moses, saying, *I know that he can speak well. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shalt be thy spokesman unto the people: and he shalt be, even he shalt be to thee instead of a mouth and thou shalt be to him instead of God.*

Thus God puts His Word into the mouths of His Chosen Ones, and thus He appoints a man to be as God unto men. It is by the might of the Word that man is saved. The power of God is in the Word, but it saves only him who takes it into his heart that it may spring up there into a fountain of living Water, from which he shall be born into a new Life. In its lower, outer aspect, it is for the advantage of man's present living; it teaches him morals and ethics which are the only source of all true ethical training, but its deeper meanings and instructions are to prepare man for an inner life, widely different and incomparable to this life. Indeed, the best outer life is but death compared to this inner life; it is an old life compared to a new life.

The speech of these Mouth-pieces of God was in the language and terminology of the time and place where it was given, but the teachings were offered and accepted only up to the degree of capacity in their hearers. In the ages of spiritual infancy man could receive but little of the strength of the Word, and its doctrine was according to his capacity. First came the laws of fear and obedience; then reverence, justice, wisdom and love were inculcated as mankind progressed in the *Schools of the Prophets*. Each revealer of the Word was a heavenly school-master and each divine lesson became the fountain for the further teaching of a later day. Each manifestor of the commands of God referred to the teachings of those before him as witness to his own authority. *For had ye believed Moses, ye would have believed me.*

Age after age, through history, One has appeared, who gave to man the Word of God, divine instruction how to live and what to do to attain a higher and heavenly station, to overcome former conditions and rise to a manner of life which should be permanent, sinless, perfect and valuable. With each one there was no earthly power, no armies, royalty, riches nor honor, but rather poverty, ap-

parent weakness, oppression, hatred and rejection. Whatever the circumstance, time or place, he was, or became, poor in all things except the riches of the Word which ever went forth from the door of humility and lowliness. It was simply delivered and left to itself without human aid (except the life illustrating it) that it might prove its divine power by its own penetrative, creative and transforming effect upon mankind. At first it entered the hearts of the few, changed their lives, opened their minds to the Truth and Love of God, and then went on from generation to generation, altering the destinies of nations, overthrowing dynasties, forming new peoples and giving life and hope to untold millions of souls throughout centuries of time.

There are men in this day, reputed to be learned, who try to deny that the historical Jesus ever lived. The histories of him are hearsay accounts, written by unknown authors; not a word of his own writing is in existence as far as known; indeed there is no record that he ever wrote, except with his finger upon the ground (what a wonderful symbol was that, if it be understood) even as God wrote with his finger upon the tables of stone borne by Moses from Sinai. Yet the evidence that the Christ lived in

that age of the world, and that he gave such teachings as are recorded, is as certain as the existence of the sun, because there must have been a Speaker of the Words which have lived and proved their divine quality through nineteen centuries in every way possible for the mind or heart of man to conceive. None but a Christ could have conceived such a character as the man, Christ Jesus.

The proof of the sun is its shining and its effect on the physical world; the evidence of the Word of God is its educative power and the light of life, which it kindles in the souls of men, making each heart a living flame, never to be quenched. No one, who has felt the elixir of the Word penetrating his soul and the fountain of eternal youth springing up within him, can ever deny the reality of the Christ and the fact of human Manifestation, the bearer of the Cup of Life.

That which distinguishes man from the lower kingdoms, that which makes him a man, is the power of the Word of God working in him to will and to do, to create new methods of thinking and doing, to implant new ideas which later become ideals toward which he strives, because he perceives them to be more valuable

than his former knowledge and possessions, and so he grows in favor with God and man.

Many can bear witness to the power of the Word in their lives. It enters through the brain into the mind of man, and if not rejected it goes deeper, penetrating his heart, piercing through the shells of self-sufficiency and self-conceit, and becomes the new motive power of his life. *For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and marrow, and is a discerner of the thoughts and intents of the heart.*

Sometimes the effect is sudden, in the twinkling of an eye. Sometimes a great grief or disappointment is the cause of his awakening, because such experiences drive man, as it were, to God for relief from despair. He finds in time of sorrow and trial that there is no comforter but God and consolation comes through the revealed Word which always invites the hungry, the thirsty, the weary, to water, food and rest. Therefore the Manifestation of the Word is indeed the Comforter sent by God to those who turn to Him.

It teaches us of the realities of things, what we are and what we may be. It tells of the destiny

made possible to us by the Love of our Father. It is so plain that no farer in the way need err therein; it is so full that infinite riches reward him who enters its depths. It is the pearl of great price, the treasure of mankind, the guerdon of immortality, the path of eternal life. Its rewards are love, wisdom, service, bounty and joy.

The divine proof, the permanent and reliable evidence of the mission and authority of any one of God's Chosen Manifestations is the effect of the Words he speaks. Man's word is of little weight, meaning or permanence; it is only for the circumstance and time; it soon fades and is forgotten, but the Word of God passes not away. It changes the very nature of man; it lives, grows, spreads in ever widening influence, has depths and mountains of meanings, is exhaustless, boundless, mighty, and rides in triumph over innumerable graves and generations of the works of

men. So it is said in the Revelation of St. John that he who went forth conquering and to conquer riding upon the white horse and followed by the hosts of heaven, he who was the Lord of hosts, was called: The Word of God.

Is it not sufficiently evident that the great means for the salvation of men from themselves, for the overcoming of all satanic desires and the attainment of Eternal Life, is the Word of God? All the mighty names surround the Word. The one redeeming, creative, life-giving Power, the Angel of Light, the King of Righteousness, the Son, the Father, the Manifestation, the Glory of God, his Right Arm, his Holy One, his Redeemer and Saviour, is his Word Incarnate, revealed through the mouths and manifested in the lives of his holy and chosen Ones from the beginning of the world.

Reprinted from *The Bahá'í Revelation* by Thornton Chase, published in 1919.

The purpose of the one true God, exalted be His Glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves. That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men is, in this Day, of the essence of the Faith of God and His Religion. These principles and laws, these firmly established and mighty systems, have proceeded from one Source, and are the rays of one Light. That they differ one from another is to be attributed to the varying requirements of the ages in which they were promulgated.

—BAHÁ'U'LLÁH

Thornton Chase: First American Bahá'í

CARL SCHEFFLER

PERHAPS the complete story of the life of Thornton Chase, the first Bahá'í in America, will never be written. There is no question but that future students will enter upon exhaustive researches to discover the details of the life of the man who, through the grace of God, was given that great distinction.

Even though I was closely associated with him for a period of about seven years and there was given me the privilege of being his traveling companion on the memorable pilgrimage to visit 'Abdu'l-Bahá in the prison at 'Akká, I had then practically no knowledge of his early life. He was born in Springfield, Massachusetts, on the 22nd of February, 1847. He showed me a picture of the home of his childhood which I recall was a large, rather ornate white frame dwelling, located at the intersection of two sharply converging streets. Of his early school or college life I know nothing. He told me that as a youth he had been engaged in fishing and on one occasion when we were quietly chatting together he described the sea, the waves, the oilskin hat and coat that he wore. At such a time I also

learned that he at one time had a serious interest in music. I am under the impression that he sang in the opera, because he had a glorious voice.

His interest in religion was a life-long one. A profound student of comparative religion, he was, he said, convinced that this undoubtedly was the "Day of God", and he neglected no avenue in his search for the Truth of God. Not only did he study the existing great organizations in the religious world but no new sect that sprung up was likely to escape his scholarly scrutiny. A few years previous to his contact with the Faith of Bahá'u'lláh he became a follower of Emanuel Swedenborg, without, however dropping his indefatigable search for a greater light which he felt must surely appear in this age.

He was of a deeply mystical nature, as well as an exact and methodical student whose appraisal of ideas and facts was most searching and critical. Logical, kindly, even sympathetic, he was certainly not easily led in his religious life by the many voices that clamored for recognition in that day of cults and "isms".

He wrote many articles, poems and essays about God, Faith, and Divine Love and he was so engaged when he finally found the Faith of Bahá'u'lláh. While writing a poem about God one day he was interrupted by the visit of a business acquaintance who expressed an interest in his activity, perhaps because he was so busy typing. Mr. Chase read a portion of what he was writing and he was astounded when his friend told him that he had recently come upon a man who had declared that God had "walked upon the earth". Immediately Mr. Chase expressed interest and asked to be conducted to this person, who it transpired was Ibráhím Kheirella. I believe that the friend who led Mr. Chase to Dr. Kheirella was William F. James. In the roster of early believers which is part of the National Bahá'í archives, there appears under the date of 1894 four names, William F. James, Miss Marian A. Miller, Edward W. Dennis and Thornton Chase.

That Thornton Chase was the first Bahá'í in America stands without question. He was designated so by 'Abdu'l-Bahá. His acceptance of the Faith on the date that is recorded is also certain. In the early days of the Faith there were many hundreds of names inscribed on the roll

of believers but unquestionably Thornton Chase was the leader and inspirer of the entire company. His steadfastness and zeal continuing undiminished through the storm and stress of question and doubt that was the result of the deflection of Ibráhím Kheirella himself and of those who, through too meager understanding of the Faith, followed him, marks him as a stalwart champion as well as the first one to arise in behalf of the Faith in America.

During the entire period of his residence in Chicago Thornton Chase held the position of superintendent of agencies of the Union Mutual Life Insurance Society. His business caused him to travel a great deal. Whenever possible, in whatever city his business took him, he endeavored to scatter the seeds of the Faith, and as the years passed and believers became scattered throughout the country he constantly contacted and inspired them to greater effort in its behalf. Whenever he traveled it was his custom to carry a typewriter, and regardless of where he was, at home, in his office, or in his compartment on the train, he always gave every spare moment to the service of the Faith. He wrote numberless papers, (he never gave a public address extemporaneously); he carried on a

voluminous correspondence and he wrote books, articles and poems, many of which have been published.

His thirst for knowledge was unquenchable, as witnessed by his unending search for the Truth, which finally led him to discover the Faith. His understanding was so great that even the repudiation of the Faith by him through whom he first learned of it, made not the slightest difference. His understanding of the Teachings, even in the earliest period when practically no authentic material regarding them was available, transcended that limitation and he was able to explain esoteric meanings in the Scriptures as well as to make clear phases of the Bahá'í Teachings that were difficult for others. The things that he said were later upheld by the clear explanations made by the great souls who were sent to this country, by 'Abdu'l-Bahá, as well as by the Tablets of the Master.

I vividly recall an afternoon at 475 W. Monroe St., Chicago, the headquarters of the Bahá'í Community. Mr. Chase was endeavoring to assist a young Persian (Ameen Fareed) in the first attempt to translate into English the *Hidden Words* of Bahá'u'lláh. My part was, with

the help of several dictionaries, to look up words or synonyms. The young Persian had some knowledge of English, but Thornton Chase's demands for words that might adequately express the meanings that were concealed in the Persian taxed him beyond his capacity. The translation that finally was obtained was, of course, only for our own satisfaction. Mr. Chase had no idea of preparing it for general use, but his burning desire for the Words of Bahá'u'lláh and his readiness to understand the significance of the words as they were in a painfully painstaking manner translated, made a deep impression on my youthful consciousness.

Another evidence of his penetrating understanding of the Faith was his eager acceptance of every element of the administration as it was gradually unfolded by the Master in those early days. He was, undoubtedly, inclined toward it by his natural, highly developed sense of order. His appreciation of the principle of order and law is attested to by many writings and poems.

There were many in the early days of the Faith in America who were inclined to question, and of those a goodly number actually abandoned the Faith because they learned that its

Teachings included an actual organization. This continued through a number of years and even up to the time of 'Abdu'l-Bahá's visit in 1912. Thornton Chase's endeavors in behalf of the establishment of the House of Spirituality caused some who were opposed to the whole idea of organization to violently oppose him. Many meetings which ordinarily would have served to promote the welfare of the Cause were therefore torn by dissension and strife. Through it all, however, he stood kind but firm, and it undoubtedly was largely his loyalty and constant endeavor that kept alive and functioning the administrative work of the Faith. In those early days the numbers of those who upheld him naturally were small, and there were periods when it was exceedingly difficult to gather together a sufficient number of men to serve on the administrative body. It was through this circumstance that both Mr. Albert Windust and I were invited to sit in with the members of the newly established House of Justice. The administrative body functioned under that name only one year, but under the conditions prevailing at the time and at the suggestions of Thornton Chase, we two younger men in the Faith were invited to attend the deliberations of the mem-

bers. After a period our names were proposed to the community as a whole and we were accepted and installed as members of that body. The exigency of the moment was, of course, the justification for what now would certainly be regarded as highly irregular. It must be borne in mind that at that time membership was limited to men. When later the name of the body was changed to House of Spirituality and both men and women were enabled to serve, the need for such devices to keep intact the institution of the Faith of God was obviated. It is referred to here only to point out the anxiety of Thornton Chase to uphold and to keep functioning the institution of the Spiritual Assembly, which, in spite of still meager information from the authorities in the Faith, Bahá'u'lláh and 'Abdu'l-Bahá, he deemed a sacred institution and worthy of every endeavor and sacrifice.

To those who have had a long continued association with the Faith and who have witnessed the skillful unfoldment of the administration by our Guardian, Shoghi Effendi, Thornton Chase's example, his deep insight into the reality of the Teachings and his early championship of that administration, there must come a deep feeling of gratitude to God for awakening a vision so

profound in one of our number. For the benefit of the reader of this statement who may still be somewhat unfamiliar with the unfoldment of the establishment of the Bahá'í Faith in America, it should be said that from the earliest days when actual contact with 'Abdu'l-Bahá Himself had been established there was no longer possible even a reasonable doubt regarding the character of the administrative bodies that were to be established by the Bahá'ís. The Spiritual Assemblies were definitely established by the Tablets of 'Abdu'l-Bahá and through every other contact that was made with Him. It remained for the Guardian, after the passing of 'Abdu'l-Bahá, to establish the National organization, not only in America but in every other country where the numbers of adherents of the Faith made such an establishment feasible. Nevertheless it is wonderful to recall that in the earliest days, Thornton Chase saw clearly the possibility of this great unfoldment, and he had in mind the vision of the establishment even of the Supreme House of Justice.

Undoubtedly the greatest period in the life of Thornton Chase was that which began with his pilgrimage to 'Akká in 1907 and the years that followed to the end of his earthly life. Since

it was my privilege to accompany him on that journey, I am perhaps better able to tell about it than about the time that follows, for shortly after his return from 'Akká business changes demanded his moving to California. Of his labors there others, no doubt, are able to tell.

His story of his visit to 'Abdu'l-Bahá published as a booklet under the title "In Galilee", gives the reader some impressions of that visit. It does not, however, present any idea of the way that great soul responded to the loving influence of 'Abdu'l-Bahá. He was by nature a kindly and affectionate person. His great smile quickly overcame the reserve that his eminent dignity usually inspired. In the presence of the Master he seemed completely melted and overcome by the love of 'Abdu'l-Bahá, and the love and kindness of the believers. Not all of the experiences in that Holy Household were purely pleasurable, for 'Abdu'l-Bahá in his kindly manner corrected many concepts that, in spite of a broad vision and deep understanding, still were wrong. That 'Abdu'l-Bahá loved him dearly was obvious, and his response was that of a loving trusting son. The radiant joy of the four days spent there was counterbalanced by the sorrow that came when we were told

that, because of agitation on the part of those who opposed the Faith, our stay would have to be shortened. On leaving 'Akká our party was driven to the Holy Tomb at Bahjí and there we were individually permitted to enter and pray. Thereafter the garden in which Bahá'u'lláh found surcease from the rigors of His prison life was visited, and the journey back to America began.

Mr. Chase was so moved by this departure that he spoke no word during the entire journey and not until he again entered the hospice of the Little Child in Haifa were his tears dried. As we descended the stairs leading from the small second story patio surrounded by the rooms that were 'Abdu'l-Bahá's prison home and which we had so eager-

ly ascended only four days before, four days that were in their significance to our lives like eternity, Mr. Chase said, "The Master has assured me that I will return to this place soon. This reconciles me to this unbearable departure."

It will be recalled that shortly before 'Abdu'l-Bahá arrived in America, Mr. Chase passed on. Without question all who knew him will testify that he knew the reality of the meeting with 'Abdu'l-Bahá and even though it was not destined that he should once again physically visit that abode of light, he attained that visit in the true spirit of devotion and self-sacrifice for the love of God which was the animating and dominating force in his life.

Mighty indeed have been the tasks accomplished and the victories achieved by this sorely-tried undefeatable Faith within the space of a century! Its unfinished tasks, its future victories, as it stands on the threshold of the second Bahá'í century, are greater still. In the brief space of the first hundred years of its existence it has succeeded in diffusing its light over five continents, in erecting its outposts in the furthestmost corners of the earth, in establishing, on an impregnable basis its Covenant with all mankind, in rearing the fabric of its world-encompassing Administrative Order, in casting off many of the shackles hindering its total emancipation and world-wide recognition, in registering its initial victories over royal, political and ecclesiastical adversaries, and in launching the first of its systematic crusades for the spiritual conquest of the whole planet.

—SHOCHI EFFENDI in *God Passes By*

For My Sons

EVELYN V. LOVEDAY

FOR YOU, my young sons, I wish as does any mother that life may be kind to you. I wish, too, that you may be kind to life. There is so much to do, so much to give and a lifetime is very brief. I wish for you a full and a rich life; knowing as I say it that it will be thus only as you live fully and richly.

You will make many mistakes. But it is the wise man who can make his mistakes work for him—who can wring the last drop of knowledge there is to be gained from those mistakes.

I would have you feel all about you the infinite mercy and love of God. This will be in direct proportion to your own love for God, and your desire for spiritual growth and understanding. I care not how you find Him, or by what path you travel toward Him. But this I do know, that until you constantly "practice the presence of God" you will be but an empty shell of a human.

I wish that you may be always alert and sensitive to the sufferings and needs of your fellow humans. The greatest need of the world in this time is for all people to realize their fullest potentialities religiously, social-

ly and economically.

I wish that I may make you see very clearly the way in which hatred, bigotry and prejudice are the worst enemies confronting the world today. And I would wish still further that you may become leaders in your generation to wipe out these enemies that are constant deterrents toward a peaceful and sane world.

I suppose I would be a strange mother indeed, did I not wish for you material success. This need not concern me unduly, for you have within you the potentialities for such success. Rather am I concerned that you maintain a sense of good balance between reality and unreality; between the "things of the spirit" and the "things of the flesh." I would wish that you be fully conscious that in the final reckoning, material success will be as nought, and only the amount you have given of yourselves to the world will be worth counting.

I wish that you may constantly and increasingly become aware of two great attributes; loving kindness and understanding. With these as your goal you cannot help achieving all and more than I dare hope for you.

WITH OUR READERS

THIS August issue of *World Order* is planned especially to show the relation of Bahá'u'lláh to Christ and of the Bahá'í Faith to Christianity. We hope it will answer the questions of many inquiring Christians; definitely refute the rather prevalent idea that the Bahá'í Faith is simply another cult not worthy the time for investigation; turn sincere souls into the path of search so that they may realize that we are living in the Day of Days, the Day promised in all the Holy Scriptures, that we are living in a time unparalleled in the past and not to be repeated for a full 100,000 years.

The leading place in this number is given to Bahá'u'lláh's Tablet to the Pope, one of many Tablets or letters addressed by Bahá'u'lláh to kings and ecclesiastics of Christendom. Of this Tablet Shoghi Effendi, the Guardian of the Bahá'í Faith, has written: "To Pope Pius IX, the undisputed head of the most powerful church in Christendom, possessor of both temporal and spiritual authority, He, a prisoner in the army barracks of the penal colony of 'Akká, addressed a most weighty epistle, in which He announces that 'He who is the Lord of Lords is come overshadowed with clouds,' and that 'the Word which the Son concealed is made manifest.'"

When 'Abdu'l-Bahá was in this country in 1912 he gave His universal message to all types of audiences and very often in churches. "'Abdu'l-Bahá's first public appearance before a western audience," writes Shoghi Effendi, "significantly enough

took place in a Christian house of worship, when on September 10, 1911, He addressed an overflowing congregation from the pulpit of City Temple." This was in London. And in speaking of the miracle of 'Abdu'l-Bahá's extensive western tour and addresses in western cities Shoghi Effendi writes: "He, Who, in His Own words, had entered prison as a youth and left it an old man, Who never in His life had faced a public audience, had attended no school, had never moved in Western circles, and was unfamiliar with Western customs and language, had arisen not only to proclaim from pulpit and platform, in some of the chief capitals of Europe and in the leading cities of the North American continent, the distinctive verities enshrined in His Father's Faith, but to demonstrate as well the Divine origin of the Prophets gone before Him, and to disclose the nature of the tie binding them to that Faith."

The address of 'Abdu'l-Bahá, "The Path to the Kingdom", which we print this month is typical of many of His addresses in that it shows the universal need of true religion and expounds clearly the new and fundamental principles necessary for this age which have been revealed by Bahá'u'lláh. This address was given in the Baptist Temple, Philadelphia. Our readers will remember that in the October, 1944, issue of *World Order* we called attention in this department to the uniqueness of the occasion of 'Abdu'l-Bahá's appearance in this church. We repeat this in part for the bene-

fit of new readers of the magazine. "A most interesting and unusual church visited by 'Abdu'l-Bahá was the Baptist Temple in Philadelphia. Dr. Russell H. Conwell, founder and pastor at that time, had made a visit to 'Abdu'l-Bahá in 'Akká in 1908 and while there he extended an invitation to 'Abdu'l-Bahá to speak in his church if He should ever come to Philadelphia." This is the only recorded case when 'Abdu'l-Bahá fulfilled an engagement in a Christian church previously requested in 'Akká when there seemed no prospect of His coming to America.

"The Mission of the Lord Christ" is a chapter in the book entitled *The Promise of All Ages* by George Townshend. Canon Townshend is Archdeacon of Clonfert, Ireland. This scholarly Christian has delved deeply into Bahá'í scriptures, has written extensively about the Bahá'í Faith with deep love, appreciation and understanding and, as is clear, from the chapter here printed accepts Bahá'u'lláh as "The Promised One."

The first one to accept the Bahá'í Faith in the United States was Thornton Chase. As a student of Oriental languages and philosophies he sensed the importance of the Bahá'í message when he first learned of it and upon investigation accepted it. "The Gift of God" is a chapter from his book, now out of print, entitled *The Bahá'í Revelation*, in which he presents this Revelation as a fulfillment of Bible teachings and prophecies.

The interesting account of Thornton Chase's life and experience, which we are printing in this number, is told by Carl Scheffler who knew him intimately for many years and was associated with him in Bahá'í activi-

ty. Mr. Scheffler has contributed several articles to *World Order*. The most recent was in the June, 1944, number on "The Significance of the Universal House of Worship." Mr. Scheffler was for a number of years a member of the Bahá'í National Spiritual Assembly, has served the Cause as a teacher and lecturer and in many other ways. He is an artist residing in Evanston, Illinois.

The following excerpt, taken from a weekly column written by the Rev. C. W. Chandler and published in a New Zealand paper, gives us the thoughts of one thoughtful Christian clergyman.

"Nothing short of a Second Coming, or sudden appearance, or the birth of a prophet will effect the transformation that is needed. Wilson's Fourteen Points were thought to be too Utopian, and the Atlantic Charter itself will need more than wishful thinking to bring it into effect . . ."

Fifty years ago the great Christian scholar, Professor Jowett of Oxford University wrote concerning the Bahá'í Revelation: "This is the greatest light the world has seen since Christ, but it is too great and too close for the world to appreciate its full import."

Garreta Busey in her editorial shows that instruction in religion is an indispensable part of education of the whole personality and that this need is in no way met in our present system of education.

"For My Sons" is Evelyn V. Loveday's first contribution to *World Order*. Mrs. Loveday is a member of the Bahá'í Assembly in Brookline, Massachusetts, and has served at Green Acre Bahá'í School.

—THE EDITORS

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Building a United World

MARGARET KUNZ RUHE

WE ARE living today in an era of tremendous change, of swiftly altering events, and we know and sense that out of all the chaos, confusion, and collapse of our present world some kind of a rebirth is taking shape. There is a stirring of new life deep in the currents of human affairs, and we are longing and praying, now that the war is over, that the days which lie ahead will bring a just peace.

What can we do about the future? What can we do now to build towards a lasting, enduring peace? Our ideas are muddled and foggy. We have perhaps a vague longing to be somehow effective in building a new and better world, but what to do? Where to look for guidance? Most people are bewildered, and consequently are taking the fatalistic attitude that what is going to be is going to be anyway, so why do anything? There is great danger in this "take it easy" attitude. It has always been the American belief that things will

somehow turn out "O. K." So we drift along trying to overlook the seriousness of the situation facing us, vainly hoping that the good old days will return.

In order to find out what we can do, let us examine our poor shattered world, which like the proverbial Humpty Dumpty, has fallen to pieces to the point where we wonder if it can ever be put together again. Our world appears to be afflicted with severe maladies and disorders of every kind.

First, we witness a world where political anarchy is the most striking feature. Nationalism and chauvinism have become so strong that each nation thinks only of itself. After World War I, treaties, charters, covenants, pacts, and contracts were enacted among the various nations, but they all proved ineffective in the end.

In the area of economic relations the same is true. Each country has considered only its own needs. Self-sufficiency is the

goal, and high tariff walls have been constructed around each country so that the natural flow of goods has been stifled. The result is international bankruptcy and war.

Another striking feature of our day is that we live in a time of tremendous scientific advancement. Materially, we have comforts, conveniences, pleasures, and luxuries which kings and queens of old dared not dream of. But as a result we have come to worship material things and we measure success entirely in terms of material and economic progress. As long as our standard of living was going up, as long as there were more radios, telephones, bathtubs, washing machines, movies, etc., we have felt somehow that humanity was in a state of progress. But economic progress is good only as long as it is a means to a higher social order. Furthermore, the means of science have been used to devise methods for killing and destruction.

We live in a day of great advances in learning and in research of all kinds — chemical, medical, biological, sociological, psychological, etc., etc. Never before have we had so many books, libraries, teachers, professors, colleges, schools, lecturers, academies, degrees, and college graduates. Knowledge and its

dissemination have not been neglected, but rather advanced in brilliant and unparalleled fashion, and yet our civilization has rotted and decayed, because we have educated only the mind and not the human heart. Today the education of the human heart is the crying need.

Morally and religiously our world has declined. Civilization has disintegrated from within because of the breakdown of moral standards and the loosening of the hold of religion on the peoples of the world. This is being recognized today by many leading thinkers and writers. It is striking as you study books on world affairs to find that many students of current events are waking up to the fact that the doom of our world is caused by the fact that we are living in a moral vacuum. Edward Hallet Carr in his recent book *Conditions of Peace* says: "The essential nature of the crisis through which we are living is neither political, military, economic, but moral. A new faith in a new moral purpose is required to reanimate our political and economic system." Other writers have reached the same conclusion: that our civilization has approached bankruptcy because of the breakdown of the inner moral and religious strongholds.

Finally, we find that in the area of social relationships there is disharmony and hatred because of deep-seated prejudices of every kind. In every country of the world people are hating each other, and killing each other because of prejudices of class, religion, color, education, nationality, creed, race, etc. In India the caste system is an old-time tradition with a class of untouchables. In the Near East we find Christians, Muḥamedans and Jews at each others throats. Europe is torn up with a thousand prejudices of nationality, race, and religion. In our own country we find insults, injustices, humiliations, and discriminations heaped on Mexicans, Jews, Orientals, Negroes, and American Indians. What the world needs more than anything else is the abandonment of prejudices. How can this be done?

Prejudices lie deep in our emotions, and therefore they can be wiped out only by a reconditioning of our emotional selves. The negative emotions of hatred, suspicion, fear, and distrust must be transformed into the positive emotions of cooperation, mutual trust, brotherhood, love, understanding, and fellowship. There is needed a universal recognition of the oneness of mankind, of brotherhood, and the underlying, basic unity of all peoples.

Bahá'u'lláh, the greatest teacher of humanity of our day and the founder of the Bahá'í Faith, says: "The tabernacle of unity has been raised; the earth is but one country, and mankind its citizens. Regard ye not one another as strangers.—Ye are all the leaves of one tree and the drops of one sea. Let not a man glory in this that he loves his country. Let him rather glory in this that he loves his kind." Bahá'u'lláh's central teaching is that we are approaching the day of the unification of the entire human race. Now is the time when all prejudices must be wiped out and a consciousness of unity be born, or the human race faces certain extinction. All the different elements of society must be fused into one organic whole. The time has come for the blending and harmonizing of all peoples. This is the *sine qua non* of humanity's survival. Without universal acceptance of the oneness of mankind, the human race is doomed.

Physically and even intellectually we are achieving a degree of unity, but in the realm of the emotions we are widely separated. Our emotional growth has not kept pace with our material and intellectual growth. This emotional transformation can be brought about only through a spiritual rebirth.

Men's hearts and spirits must again be kindled by the fire of the love of God. We are living in an age of spiritual anemia. Herbert Agar points out that there exists a "spiritual thinness" in modern peoples. We are lost in a sea of materialism, and thus have allowed ourselves to become spiritually undernourished. And yet it remains true now as always that "man does not live by bread alone," and so we sense that the basic need of our age is the rebirth of spiritual values and of God-consciousness in the hearts and minds of men.

The concept of unity which Bahá'u'lláh has sounded as the key-note for this day pertains not only to relations between individuals, but to the relations between nations and peoples of all backgrounds. This is a message of unity which goes beyond the traditional brotherhood concept; its implications are deeper. It declares that today unity must be established between all groups, religions, cultures, classes, nations, and sects in the world. It envisions a world federation with an international code of law, a world communications system, a world metropolis, a world language, a world script, a world system of currency and weights and measures, a free press, a unified economic scheme

— unity but not uniformity. There will always be differences among the people, but at the same time there will evolve a unity of spirit and a willingness to be world-minded and to give up narrow national concepts for broader international concepts. Something will be added to the culture of each country. Shoghi Effendi, the Guardian of the Bahá'í Faith, says: "The call today is for a wider loyalty, a larger aspiration than any that has animated the human race. There must be a subordination of national impulses and interests to the imperative claims of a unified world. The watchword is unity in diversity."

What can we as individuals do to aid in building a new, a unified world?

First of all, we must rid ourselves of the idea that we can take it easy because what is going to be is going to be. This is a fatalistic attitude for which there is no room today. Second, we must empty ourselves of all our prejudices. This is not easy. We all have prejudices. They are hidden deep within us and we may not even be aware of them. Constant self-scrutiny and re-examination are needed to keep ourselves free from these germs of prejudice which are highly contagious and to be caught from almost anyone all the time. The

doors of our minds and souls must be flung wide open to allow old ideas to pass out and new ideas to enter.

High seriousness is required. This is not at all typical of us as a people. We tend to laugh our way out of all serious situations, and overlook or ignore the sore spots in our civilization and in our selves.

We must independently investigate truth for this day. Bahá'u'lláh has brought us a great message of hope and light, and it is our first obligation to study and meditate upon his Teachings.

It is our duty to constantly and unceasingly talk to others in order to spread our ideas of unity. It is our responsibility to counteract every negative thought with a positive thought. 'Abdu'l-

Bahá advised us to change every thought of war into a stronger thought for peace.

The standard of God must again be hoisted. It is God's plan for this day that humanity shall be united. We are entering the stage of maturity for all mankind. Let us do our part here and now to build a united world. Bahá'u'lláh has said, "That one is indeed a man who dedicateth himself to the service of the entire human race." 'Abdu'l-Bahá's promise keeps our courage and faith high. He assured us that "this is a new cycle of human power. All the horizons of the world are luminous, and the world will become indeed as a garden and a paradise. It is the hour of unity of the sons of men and of the drawing together of all races and all classes."

The mission of the prophets, the revelation of the holy books, the manifestations of the heavenly teachers and the purpose of divine philosophy all center in the training of the human realities so that they may become clear and pure as mirrors and reflect the light and love of the Sun of Reality. Therefore I hope that whether you be in the east or the west you will strive with heart and soul in order that day by day the world of humanity may become glorified, more spiritual, more sanctified; and that the splendor of the Sun of Reality may be revealed fully in human hearts as in a mirror. This is worthy of the world of mankind. This is the true evolution and progress of humanity. This is the supreme bestowal.

—'ABDU'L-BAHÁ

Costa Rica, the Beautiful

GAYLE WOOLSON

WHEN I first read the fortifying, faith-imbuing statement of Bahá'u'lláh: "They that have forsaken their country for the purpose of teaching Our Cause—these shall the faithful Spirit strengthen through its power. A company of Our chosen angels shall go forth with them, as bidden by Him Who is the Almighty, the All-Wise. How great the blessedness that awaiteth him that hath attended the honor of serving the Almighty! By My Life! No act, however great, can compare with it, except such deeds as have been ordained by God, the All-Powerful, the Most Mighty. Such a service is indeed the prince of all goodly deeds, and the ornament of every goodly act," I felt reinforced with an assurance that I would never hesitate or be afraid to go to any foreign country in the service of the Holy Cause of Bahá'u'lláh. It was, then, in response to the Guardian's appeal for pioneers for Latin America in his message to the 1939 Convention that I was privileged to go to the beautiful land of Costa Rica.

Costa Rica, the heart of the Americas, with its friendly, warm-hearted people of world

renowned hospitality, its rich picturesque scenery and delightful climate, is a jewel among Latin American countries unsurpassed in its beauty and charm. The name of this tiny Central American republic lying between Nicaragua and Panama means "Rich Shore" which bears eloquent testimony to the country's wealth of blessings.

It was on March 23, 1940, that Mrs. Amalia Ford, the other pioneer, and I boarded the United Fruit Company steamship, the S. S. Ulua, at New Orleans, and headed for Costa Rica where we were to carry God's new Message which Bahá'u'lláh proclaimed to the world to cure the ills that exist in society by establishing the Divine Teachings He revealed for the unification and spiritual regeneration of humanity.

On our way, the boat made a day's stop at Havana, Cuba, where we were met at the dock by Philip and June Marangella, the first pioneers of that country. We spent a wonderful and eventful day with these devoted pioneers who have lent such valuable services to the establishment of the Bahá'í Faith in Havana. We spent a memorable

afternoon in their apartment that day where we were gathered with the first Bahá'í of Cuba, Sr. Perfecto Perez, and held a memorial meeting for Mrs. May Maxwell, the great international Bahá'í teacher, who had recently laid down her life in the path of God in Buenos Aires, Argentina. After thirty-eight years of consecrated, selfless service to the Cause of Bahá'u'lláh, "her earthly life, so rich, eventful, incomparably blessed" was "worthily ended". She who had won the "priceless honor (of a) martyr's crown" and who has been titled the "Mother of the Latin races" is a shining example and great source of inspiration to all Bahá'í teachers.

We landed at Puerto Limon, the Atlantic port of Costa Rica, on March 29th, after an extremely pleasant week's journey. Landing on Costa Rican shores was like entering into a new world. A thrilling new world it was, indeed, for I found myself, all at once, amidst Spanish speaking people, with different customs, temperaments and way of being. Not knowing Spanish at the time made this world especially new to me; Mrs. Ford, though, was well-versed in the language. We were immediately impressed with the friendly, cordial attitude of the people mak-

ing us feel welcome the instant we set foot on their soil.

A most picturesque and fascinating trip was the hundred-mile journey inland from the port to our final destination—San José, the capital city. It is regarded as one of the most beautiful rail trips in the world. Along the coast are the usual palm-fringed bays, inlets and rivers and the typical beautiful vistas of the tropics, while the interior is high up in the mountains. An ever-changing panorama of large banana, cacao and coffee plantations, sugar cane, cocoanut palms, tropical fruit and flower trees, orchid plants, valleys, rivers and streams, native huts with their friendly peasant owners waving at the passengers is disclosed as the train winds its way up the mountains until the lofty peaks of the Cordilleras, backbone of Central America, appear majestically on the horizon.

No less exhilarating than the magnificent scenery is the invigorating change that takes place in the atmosphere, introducing a spring-like tang in the air as one leaves the warmer coastal region and is carried to the bracing altitude of the interior. The view throughout this section of the journey may aptly be described as breath-taking. The whole valley of the Reventazon River may be seen with one sweep of the

eye with the rushing river itself appearing as a tiny, narrow ribbon of white foam a thousand or more feet below the train. The charm and delights of Costa Rica grew hour by hour, and a highlight was experienced as the train, approaching San José, made a steep, winding climb into the heart of the mountains. The heights were seen above where San José is embedded, and as we went higher and higher, it was as though we were ascending to some mysterious, unknown kingdom high up in the heavens. A heart-gripping emotion was sensed as we reached the capital, the new recipient of the light of Bahá'u'lláh's teachings for world unity, universal love and spiritual brotherhood, an emotion both of gratitude for the privilege of being a bearer of this glorious message to this virgin territory, and of awareness of the great responsibility which such a mission implied.

San José is a beautiful, modern city, bordered on all sides with inspiring mountains. In addition to the numerous attractive parks, one sees an abundance of trees and flowers, occasionally an entire tree covered with red, yellow or lavender flowers adorning its setting. It has approximately 80,000 inhabitants, the majority of whom are of almost pure Spanish descent. The altitude of

the city is about 4,000 feet above sea level which gives it an ideal spring-like climate the year around with an average sea level temperature of 70 degrees, somewhat cooler at night. Every morning is a bright spring morning in San José. There is no autumn or cold winter. The trees, shrubs and grass are green, and the flowers bloom throughout the year. It has two seasons, the dry season from November to April and the rainy season during the remaining months when its rains in the afternoons, sometimes until evening, but the mornings are generally lovely and sunny. San José has been becoming more and more a summer resort.

In Costa Rica one finds a peaceful, peace-loving, hospitable people, rich and poor alike, and a tranquil atmosphere with none of the hustle and bustle of the large cities of North America. Life moves along in a leisurely sort of way, and the visitor eventually comes to realize that, after all, a little more of the "mañana" spirit helps to make life more enjoyable. The beautiful innate qualities of the Latin Americans make them splendid Bahá'ís. They are a people of exquisite human feelings. They are kind, courteous, loving, friendly and tactful. They are extremely careful not to hurt anyone's feelings, a trait which

is a natural inclination of their sensitive natures. They have great spiritual and intellectual capacity, possess a keen sense of humor and are poets by nature, as among them the ability to compose poetry seems almost universally prevalent. Because of these characteristics and the growing trend toward liberalism, the Bahá'í Teachings have found great receptivity in Latin America.

Our first opening in getting our Bahá'í work started in San José was made through the Chamber of Commerce where we inquired about groups interested in liberal thought. We were informed that Señorita Esther Mezerville, a former director of the Girls' College and a member of the Theosophical Society was the one to see. The kind gentleman giving us this information even telephoned her and made an appointment for us to see her. She was a charming, gracious lady of dignified bearing who listened to the Message with interest. She took us to visit Professor Roberto Brenes Mesen, well-known Costa Rican educator, writer and poet, and his wife. In the course of our conversation, we were delighted to learn that he had spoken in the Temple some years ago when he lived in Evanston and taught at Northwestern University. Miss Mezer-

ville also contacted the president of the Theosophical Society in our behalf, who invited us to their hall where Mrs. Ford presented the Message. We found the Theosophists receptive to the Teachings and to be our true friends and collaborators.

Things moved fast for us and within a month after our arrival, a weekly Bahá'í study class was established. The few attendants we had were from the Theosophical Society and other contacts that were made. At that time we were living in a pension (boarding house) and the landlady gave us permission to use her dining room for our class. A funny incident occurred after our first meeting when the landlady had a sudden change of heart, and as the friends began to arrive for the second meeting, she firmly informed us that under no condition could we have our meeting there. We felt we had the right to use our own bedroom so we invited the friends in there but the lady would not allow us to use any of her chairs. With the use of the edge of the bed, some of our suit cases and the one lonely chair we had in the bedroom for seats, we happily carried on our meeting. Through the efforts of one of the friends, a small apartment was soon found for us where our meetings were conducted with freedom and regularity.

Rapid progress was made with the marvelous cooperation of the friends. One would bring a relative, another a friend to the meetings and they would take active part by speaking and presenting papers they had written on the Teachings. They showed wonderful ability to express themselves both in speech and in writing. After the reading of passages from the Bahá'í Writings, most interesting discussions would follow. Almost invariably, someone would bring, of his own volition, a commentary he was inspired to write on some principle or aspect of the Cause. We were fortunate in getting fine publicity early in the course of our work as one of the new believers was the owner and editor of the magazine, "Alma Tica", (meaning Costa Rican Soul), in which a section was devoted to the Bahá'í Teachings in each edition. Since the war, however, this publication has been temporarily discontinued.

The group grew to the extent that the following year, 1941, when the time arrived for the formation of the Spiritual Assembly, there were twelve Costa Rican Bahá'ís to take part in the election. In a letter from Shoghi Effendi to the Spiritual Assembly of San José, written December 17, 1941, by the Guardian's secretary, he said: "Your Assem-

bly will go down in history as the first Bahá'í Assembly in Central America, a great distinction and blessing, and the Guardian feels that if you continue to progress so rapidly you will soon be in a position to spread the Cause, through representatives of your Community, in other neighboring lands. This would be of great value to the work of teaching these divine laws and truths, as then the Latin Americans would be hearing it from the lips of their own people, in their own language, which, of course, would be very effective."

The progress continued and in the following year on April 21, 1942, a Spiritual Assembly was formed in Puntarenas, a sea port on the Pacific side, in the province of that same name, another one of the seven provinces of Costa Rica. It was very interesting how this came about. Our one prized Bahá'í family of San José was visited by a son living in Puntarenas who was, as yet, unaware of the Teachings.

Upon being told of the Cause and reading some of the literature, he became aflame with ardor and devotion, finding, at last, that for which his soul was thirsting. He took Bahá'í books and pamphlets back with him when he returned to Puntarenas and in his place of work, the custom house, during spare mo-

ments, he would gather a few of his intimate friends, also employed in the Custom House or at the pier, and read the Teachings to them. He became the first Bahá'í of Puntarenas, and seven of the men were interested. They expressed a desire to form a study class. It was just at this time that the chairman of the San José Assembly was transferred to Puntarenas in his work, enabling him to help the new group with their meetings. As Puntarenas is only a four hour train ride from San José, I was able to visit them once a month. These men all became Bahá'ís and with the transfer of the San José Bahá'í making nine, the Spiritual Assembly was formed.

In June of that same year, the legal registration of the San José Spiritual Assembly with the Costa Rican Government was completed. According to Costa Rican law, the San José Spiritual Assembly is considered the mother Assembly in the country and any other Bahá'í Assembly formed in Costa Rica becomes automatically incorporated under this registration.

In the second letter from the Guardian, through his secretary, to the Spiritual Assembly of San José, dated July 26, 1942, he said: "The progress which the Bahá'ís of Costa Rica have made during the past year is little short

of astounding, and shows the deep receptivity the people of that country have to the New Message of God which Bahá'u'lláh has proclaimed to the world. You must all indeed be both proud and grateful that you live in a land so tolerant of progress, and which enables you to establish the blessed institutions ordained by our Faith.

"The establishment of the new Spiritual Assembly of Puntarenas is a great step forward, and the legal registration of the Cause and approval of the government marks a milestone in the progress of the Cause not only in Costa Rica but in Latin America.

"The more the Guardian receives news from the Central and South American Republics, the more firmly he becomes convinced of the great capacity possessed by the peoples of Latin America. They are proving themselves to be both deeply spiritual and intellectual, and he cherishes great hopes for their future development and their contributions to this glorious Faith of ours.

"How wonderful that in less than a hundred years the message that originated in the heart of Persia should have spread to the heart of Central America, and kindled such love and devotion and hope as now burns in the hearts of the new believers in that distant continent!

"The Guardian hopes that you will not only succeed in establishing further centers in your own native land, but that the activities of the Costa Rican Bahá'ís will spread to neighboring countries and aid in the establishment of the Faith there."

The Message has also penetrated into other provinces of Costa Rica. The Theosophical group of the province of Alajuela invited the Bahá'ís of San José to present the Teachings at one of their gatherings. A group of thirteen Bahá'ís and friends made the trip and an interesting meeting was held. Much receptivity and enthusiasm was shown by the new listeners. We left books and pamphlets to be circulated among them. The ground of human hearts is so fertile now that wherever a teacher would go and remain a while, a group would be easily established. There does not seem to be enough teachers to supply the demand of the spiritually hungry souls that are craving Divine Light.

Our first Bahá'í of Puntarenas had an experience that resulted in the Message being taken into the Costa Rican province of Cartago. One day when he was at the pier in his city, he noticed that a man was watching him very intently. For several days, whenever he saw that man, the man's eyes seemed to be fixed

upon him. He inquired from among his friends who the man was and one said he thought he was a detective. This made our Bahá'í quite indignant; why should he be watched by a detective, he was not guilty of any offense! One day the man passed the Bahá'ís home and the two of them exchanged glances and an "adios", the customary greeting. A few days later the man passed the house again. Our Bahá'í was in the parlor of his home which is built close to the sidewalk. The window and door were opened so the man stopped and casually started a conversation. Some Bahá'í books on a table in the room caught his attention. "What kind of books are those?" he asked. Our Bahá'í, thinking that the man was checking up on him and perhaps suspected him of having some kind of literature which he should not have, proudly answered that it was religious literature. "May I see one of those books?" he requested. The Bahá'í handed him one, and in his inner perturbation did not even notice which book it was. The man calmly and observingly turned the pages. He then asked if he could buy the book. The Bahá'í answered that he could borrow it and then if he felt he wanted it, he could have it. The man thanked him and took the book. It was *Bahá'u'lláh and the*

New Era. The Bahá'í found out later that the man was not a detective but a guard at the pier and one whose soul thirsted for Divine Truth and he knew that our Bahá'í had possession of some new religious teaching.

Every day for some days later, the Bahá'í noticed that the man spent all his spare moments at the pier in reading the book. After finishing it, the man asked for another, then another, having read in all, *Bahá'u'lláh and the New Era*, *Wisdom of 'Abdu'l-Bahá*, and *Some Answered Questions*. The man later told the Bahá'í that he was moving to the province of Cartago and that he wanted to take the books with him. Some time later he wrote asking for more literature and for pamphlets to give to his friends. He was referred to me as it was more convenient to send literature from San José. His letter to me was very beautiful and unique in his inspired expressions of devotion for the Cause. Here is a part of his letter translated into English: "It was on the 20th of July of this year (1943) that, by coincidence, this Sacred, Unique and Unparalleled depository of Teachings, *Bahá'u'lláh and the New Era*, came into my hands. I consider this date memorable, glorious as today I have nothing comparable; and for me it is an inex-

haustible fountain of light, guidance, hope, certitude and assurance. My ultimate, one and only resolution is the upholding of this Holy Cause." In a letter which he wrote to our Bahá'ís of Puntarenas, he said: "For twenty-six years I have dedicated my time to searching and meditating on religious matter and never in my life have teachings like the Bahá'í Teachings come into my possession. I am astonished, extremely satisfied and also always interested, but it is an interest which is well defined and without possibility of retrogression. In the reading, study and meditation of the Bahá'í Teachings, I feel great joy and ecstasy; it is something supernatural indeed. I feel the breath of the Holy Spirit in all my acts and occupations. It is in truth something supernatural that moves me. I am, I can say, a new creature, glory and thanks be to God."

A very successful method used by the San José group to build up the meetings and make them better known was to occasionally invite some outstanding person of the city to be our speaker. We had such fine men as Professor Roberto Brenes Mesen, former professor of Northwestern University and distinguished writer and poet; Mr. Joaquín García Monje, owner and editor of the widely circulated literary maga-

zine, "Repertorio Americano", who has been very cooperative and generous in giving space for Bahá'í articles and who is an Ex-Minister of Public Education in Costa Rica and a former director of the Public Library, and has had the distinction of being invited by the League of Nations to visit Geneva; Professor Jose B. Acuna, one of Costa Rica's outstanding educators and psychologists, who is now teaching at the Winona Teachers' College in Minnesota; and Mr. Benjamin Odio, lawyer, who also gave us his invaluable and generous assistance in obtaining the legal registration of the Spiritual Assembly. We deeply cherish the friendship of these kind friends and shall forever be grateful for their valuable help.

Visits from other pioneers are always very effective and helpful in the development of a group. It is hard to express how a pioneer thirsts for visits from fellow-pioneers while in those virgin and distant lands, especially when the Community is just a new one, and what a great joy, rare treat and fortification it is to see them, to talk with them, to derive the blessings of their association and assistance. If only more would come! Pioneers who visited us in Costa Rica, in the order in which they came, were: Gerard Sluter, Mathew

Kaszab, Cora Oliver, Louise Caswell, Johnny Eichenauer and Virginia Orbison. Gerard Sluter visited San José while on his way to Colombia from Guatemala, Mathew Kaszab came from Nicaragua, Cora Oliver and Louise Caswell from Panama, Johnny Eichenauer from Salvador after also having visited Honduras and Nicaragua, and Virginia Orbison visited us on her way to Chile from the United States. Each has left his special contribution to the growth and strengthening of the Costa Rican Bahá'í Community.

The San José Community is proud that two of its members have done pioneer work, Dr. David Escalante who cooperated with Mrs. Dorothy Baker in Venezuela and Sr. Gerardo Vega who has assisted with the work in Panama.

It is such a great thrill and source of immeasurable joy to witness, through the wondrous ways of God, the birth, establishment and growth of a Bahá'í Community in a virgin land. Throughout every moment of activity, as one door of opportunity opens after another in the promotion of the Holy Cause of Bahá'u'lláh, the pioneer is always vividly aware of the miraculous and mysterious workings of His Divine Spirit, aware of his own utter nothingness and of how

he does nothing, that he is merely an instrument, a key in the Hands of the Great Door-Opener and that it is His Spirit and Power that do the work.

The interesting experiences, joys and blessings of pioneering are indeed abundant, and once a taste of pioneer service is had, it is like something that gets into one's blood and it does not seem possible to be content without it; and what is given and sacrificed, be it of oneself or any other contribution, is as nothing in comparison to what is received in return, in both the spiritual and material sense of the word. It makes us realize that a mystery of sacrifice is that there is no sacrifice, as 'Abdu'l-Bahá tells us.

Of my many experiences, the following is one I shall always cherish. One day in June, 1942, a Chinese family moved into an apartment adjoining mine. The next day, as I heard one of my new neighbors walking in the corridor towards my front door, I, too, went toward the door to meet him. My wide front door which gave entrance directly into the parlor was open, and there in the doorway stood a dignified Chinese gentleman; he was looking at the Greatest Name which was hanging on the wall facing the entrance. "You are a Bahá'í!" were his first words as he

shook my hand. "I am Mr. Z. T. Ing, the Chinese Consul of Nicaragua. This is the third time I have seen this Bahá'í symbol," continued the gentle, soft-toned visitor. "The first time was in China when I met a very friendly Bahá'í teacher (regrettably, he could not remember her name), then once in the United States, and now here." He then went back to his apartment and brought his wife, a sweet, gracious lady who was dressed in a charming Chinese garb, and in introducing us, he said: "Mama, she is a Bahá'í." They expressed an excellent opinion of the Bahá'ís. A few days later, after Mr. Ing had finished reading the *Wisdom of 'Abdu'l-Bahá*, he said that the Bahá'í Teachings would find great receptivity in China as that is the way the Chinese think.

He had brought his family from Managua, Nicaragua, to San José to enjoy more comfortable climate but his work called him back there. He would make occasional visits to San José and on one of these visits, when he was attending a Bahá'í meeting, he made a beautiful statement about the Cause which thrilled and inspired us. He said "I have faith in the Bahá'í Religion because it is the essence of all religions and the basis of it is that it accepts all races on an equal basis. It is something which

meets with the needs of these times and it satisfies within. I firmly believe it will replace all the existing religions of the world and it will be the one Universal Religion for all."

During the stay of the family in San José, we became very good friends and they were so kind, so hospitable and loving that I felt a part of them. They even gave me lessons in eating with chopsticks though I always ended up resorting to the fork if I wanted any nourishment.

The way some of the believers are attracted to the Cause is often reminiscent of *The Dawn-Breakers* and shows how many are long before prepared in the spirit to receive the Divine Message. One believer of San José had a dream seven years before she learned of the Cause in which she was sitting at the foot of a tree when a venerable figure of Oriental appearance, with a white beard and wearing a beautiful white turban approached her and handed her a tray on which were some exquisite fruit and a crystal pitcher of water. He spoke to her in her ear and as he did so she beheld a magnificent temple. It was seven years later when her husband who was attending the Bahá'í meetings brought home the Spanish version of the *Wisdom of 'Abdu'l-Bahá*, and as she opened it and saw the picture of 'Abdu'l-

Bahá on the frontispiece, she recognized Him as the venerable figure in her dream.

The pioneer, besides enjoying the many happy experiences which flower his path, is faced with difficulties as well. One of these that came my way was experienced when I received a cable from home notifying me of the grave illness of my mother and later of her passing. My family wanted me to come home but I did not feel I could leave my post. The situation was difficult because of very young brothers and sisters at home. It was my sister Dahela who took over our mother's place with the family responsibilities, and though young herself, she valiantly shouldered her task. This enabled me to remain in Costa Rica and since then I have always rightfully referred to her as the "pioneer at home" as had it not been for her, I would not have been enabled to remain in the pioneer field. It was soon after this that Mrs. Ford returned to the United States after a year and a half of devoted service.

My adventure in learning Spanish began upon my arrival in Costa Rica. In fact, there is no better school for acquiring a foreign language than to be in the country where it is spoken. At first I attended the girls' college known as the "Colegio Su-

perior de Señoritas" and although I did not receive instruction in Spanish there, I went to be among the students to hear the language spoken by them and the teachers and to practice by means of conversation with the girls. It was a most delightful experience. Outside of school, I had a private Spanish teacher from whom I received two lessons a week. The following year I attended the newly inaugurated University of Costa Rica. I made a special study of the verbs and concentrated much effort on learning the various conjugations. In my conception, once the verbs are grasped, the rest in Spanish comes easily. It is a beautiful, rich language and a key for unlocking the treasures of the Latin American soul.

The Costa Ricans love the English language and many of them speak it. They are especially eager to study it with some one from North America so as to hear the American accent. It was shortly after I arrived that I found myself with several students. The number of students grew as time went on and eventually I was also able to give Spanish lessons to a few English-speaking students. This work was continued until I was employed as secretary and translator at the Pan-American Highway

Office which was set up in San José.

While in Costa Rica, I met people from various Latin American countries, and it was interesting to note how those from different countries spoke Spanish with different inflections, each having a typical melody peculiar to his country. One can recognize those from other countries by the "song" in their speech. When I visited Guatemala after learning Spanish in Costa Rica. I was amused when Guatemalans would say to me, "You come from Costa Rica, don't you?" They could tell, they said, because I spoke with the Costa Rican song. The people from Panama, Nicaragua, Guatemala and Mexico, for example, have a very marked inflection.

It was a jubilant occasion when the delegate of Costa Rica to the Centenary Convention was informed by the National Spiritual Assembly that he would be enabled to go to the United States to attend that momentous event. He brought the letter to me to translate it for him and we could hardly believe it to be really true; we had not considered that such a great undertaking could be realized, making it possible for the Latin American delegates to attend that glorious celebration within the walls of our ma-

jestic Temple. As we read this wonderful news, we were so overtaken by emotion and excitement, we did not know whether we were going to laugh or cry. Profound joy and gratitude filled our hearts. All the Latin American delegates must have felt that same emotion when they learned that an experience that occurs once in a lifetime was to be theirs. Only the power of Bahá'u'lláh could accomplish such a great achievement, to bring together in love and unity representatives of these various Latin American countries with all those that would be gathered in North America, breaking down the barriers of distance, language and lack of means and demonstrating that spiritual brotherhood which is the salvation of all nations. This undertaking had a great effect not only on the Bahá'ís of Latin America but also on the other Latin Americans who learned of it, making them realize more deeply the scope and power of the Cause of Bahá'u'lláh.

After four years in the wonderful country of Costa Rica, the time had come for my departure. It had been like going through four years of school, a school of life, to better enable me to serve the Cause of God. The evening before I left, a happy close to my stay was occasioned by the one

who was the first to open the doors to the Message in that country, Miss Esther Mezerville, a former director of the Girls' College and an outstanding member of the Theosophical Society not only in Costa Rica but in all of Latin America. She told me that she was going to speak of the Bahá'í Faith at their meeting that evening and so I attended. After the kind words of the president who spoke of the important work of the Bahá'í Faith in Costa Rica, Miss Mezerville spoke of world unity as the sign and need of the times and said that in their endeavor to seek their ideal of world brotherhood, they must be alert to movements working toward unity in the world today. She then put emphasis on the great work of the Bahá'í Faith in fostering unity among all religions and races, and stated, "I am now reading *Bahá'u'lláh and the New Era*," as she drew the book out of her purse, "and I am convinced that the Bahá'í Faith is the future religion of the world." She recommended the investigation of the Teachings to her fellow members. Her beautiful words and the spirit and conviction with which she spoke them shall ever be engraved on my heart.

It was on April 18, 1944, that I left Costa Rica to spend three weeks in Guatemala City and

then return to the United States. There were mixed emotions within me on that lovely bright morning as friends, both Bahá'ís and non-Bahá'ís, gathered to see me off at the airport and showered me with gifts, bouquets and corsages. The feeling of sadness on leaving these dearly-beloved friends was mingled with that of joy at visiting another Latin-American Bahá'í Community and then attending the Centenary Convention and seeing my family and friends at home again. As I boarded the Pan-American airship, I waved to the friends with a feeling of comfort in knowing that the Costa Rican Bahá'ís would staunchly carry on their vital task.

On the way to Guatemala, the plane made a short stop at Nicaragua, Honduras and Salvador, and at each of these countries it was thrilling to have a brief visit with Bahá'í friends who were waiting for me at the airport.

Every moment of my visit to Guatemala City with our wonderful pioneer, Mrs. Florence Keemer, and the Guatemalan Bahá'ís was so filled with activity and glorious experiences that it, in itself, is a long story. Here is a beautiful, picturesque and colorful city; it is modern and sparkles with cleanliness. The streets of Guatemala are said to be the

cleanest in the world. This beauty was glorified by its lovable people, equally as warm-hearted, hospitable and gracious as those of Costa Rica. Mrs. Keemer's radiant love and charm had won her many friends among whom there was an amazing receptivity to the Divine Teachings, and her excellent work was exemplified by the outstanding Bahá'í group I was privileged to know and work with for that short period.

There are indeed priceless treasures in store for anyone who arises to serve the Cause. "The Almighty will no doubt grant you the help of His grace, will invest you with the tokens of His might, and will endue your souls with the sustaining power of His holy Spirit."

"All must participate, however humble their origin, however limited their experience, however restricted their means, however deficient their education, however pressing their cares, however unfavorable the environment in which they live."

"The field is indeed so immense, the period so critical, the Cause so great, the workers so few, the time so short, the privilege of the Faith of Bahá'u'lláh, so priceless, that no follower worthy to bear His name, can afford a moment's hesitation."

THE resistless march of humanity toward unity, impelled by the operation of new forces disclosing the intervention of the providential order, has arrived at a crucial stage. In His division of the process of unification into seven different aspects or degrees, 'Abdu'l-Bahá placed first the element of unity in the political realm, and followed this by the second unity, "unity of thought in world undertakings".

Without doubt it is the experience of participation in world undertakings which will confirm the peoples and nations in their determination to achieve world order, and at the same time prepare them to make proper use of its latent facilities.

It is assuredly not without spiritual significance that the attainment of a charter of unified political action coincides with conditions of desperate need prevalent in every part of the world. From medical supplies and care to food and housing, from the development of elementary social institutions to the provision of financial credit, from the exchange of production equipment and raw material to

the restoration of uprooted peoples to their lands and homes, the entire earth passes through a time of deepest crisis when nothing short of worldwide planning, worldwide organization and worldwide action can bring the dawn of a valid and permanent hope.

To the fundamental argument arising from the destructiveness of war as impetus to lasting peace, we have today the no less potent influence of the tragic needs felt by the surviving nations, exceeding the capacity of any nation or race to solve by its own unaided efforts and facilities. Indeed, while the nature of the tragic need varies from country to country, the essential fact of need is uniform, and this stark truth lays upon humanity a sacred obligation, a providential necessity, which none can escape. From this point of view the distinction between rich nations and poor nations, between powerful nations and impotent nations, is nothing else than illusion. Destiny itself has so arranged affairs that those parts of earth which have surplus food cannot partake of even part of it very long unless they attain

social and economic equilibrium within their own peoples, which depends on suitable intercourse and cooperation with all other peoples. The greater the industrial establishment which one nation has developed, the greater is its stake in the stability and wealth of nations which in this respect have lagged behind. If impoverishment is allowed to remain anywhere, its breeding of disease or revolution will threaten the survival of all others. If the mountainous accumulation of government bonds and notes—the sign of wealth from the legalistic point of view—cannot gradually be replaced by an equivalent amount of investments in wealth-producing enterprise, the rise of industrialism will have eventuated not in the progress of the individual but in the creation of a confiscatory state.

Fortunately, at this crucial

stage, the need for action outruns the world's capacity to deal with all these needs in terms of traditional economics, social philosophy or political doctrine. We cannot reduce human desperation to the level of the habits and customs of the past. What appears to be happening is that mankind is trying to match its desperation with its facilities, heal the patient with the remedies and equipment on hand, share food with the starving, and resettle the homeless exile, in an instinctive realization that nothing done in unity is done against the truth, that the enlargement of the area of unity of action will prepare us for the new and greater truths to come. Success in world undertakings now will carry the world beyond many disastrous conflicts over empty doctrine and discredit many artificial claims which seek to tax the future for a long-dead past.

—H. H.

In this day . . . means of communication have multiplied, . . . All the members of the human family, whether peoples or governments, cities or villages have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved.

—‘ABDU’L-BAHÁ

Take ye (rulers of the earth) counsel together, and let your concern be only for that which profiteth mankind and bettereth the condition thereof.

—BAHÁ’U’LLÁH

Progress Toward an International Language

ARTHUR DAHL

WITH His far-seeing wisdom, Bahá'u'lláh realized that in today's integrated, cooperative world, it was essential that peoples of all nations and races should be able to exchange ideas freely and directly, both verbally and in writing. Since it was out of the question for everyone to learn all the multitudinous languages and dialects, the obvious alternative, which He included in His basic social teachings, was the adoption of an auxiliary international language, which each person would learn in addition to his native language. This auxiliary language could either be an existing language, or one especially created for the purpose.

Sensible though this idea is, it has been very slow in reaching widespread acceptance and understanding. One reason has been the failure, until recently, to fully appreciate the necessity for international intercourse. A second reason has been the difficulty of selecting the auxiliary language. Each language group would like to see its own tongue selected, both to gain prestige, and to avoid learning a second language.

For a long while French was tacitly accepted as the common

language in international society and diplomacy. In recent years, with the increasing predominance of the United States, English has been gaining acceptance in this capacity. To a large segment of the world, Spanish is dominant. Yet in the case of none of these tongues has there been a concerted movement to secure widespread acceptance as *the* international language.

To overcome the obstacle of national pride, several efforts have been made in the last sixty years to develop an entirely new language, with the necessary qualifications for an auxiliary language carefully incorporated. Most well known to date has been Esperanto, initiated in 1887 by Dr. L. L. Zamenhof. This language has many advantages. It is euphonious, logical, and regular in construction; the grammar is easily grasped; every rule is without exception; the spelling is phonetic; and the dictionary is small. It was favorably received in many parts of the world, and enjoyed a period of intense promotion, climaxed in the 1920's when the League of Nations published a favorable memorandum on the teaching of Esperanto in the schools of the

world, and the International Telegraphic Union Association recognized it as a "clear language." Several Bahá'í books have been translated into Esperanto.

A more recent candidate to receive widespread attention is Basic English, the creation of C. K. Ogden of Cambridge, and actively sponsored in this country by Dr. Ivor A. Richards of Harvard. This system consists of a vocabulary of 850 words: 400 general nouns, 150 adjectives, 100 "operators" (verbs, participles, pronouns, etc.), and 200 names of picturable things. There are subsidiary lists of words for the use of technicians and specialists in various fields. The words have been selected because of their cooperative utility, rather than their frequency of usage. The syntax of Basic is that of normal English. Its proponents claim that it is ideal both as a simple and easily learned auxiliary language, and as a rational introduction to unlimited English. Though the system was given a strong impetus when it was referred to by Prime Minister Churchill at Harvard, it remains to be seen what response will be forthcoming from the rest of the world to a proposal for an auxiliary language based on English.

But whereas progress toward a

true auxiliary language has been slow, the war has brought about a veritable revolution in the teaching and dissemination of existing languages. The emergency need for thousands of service men who could speak not only the leading European languages, but also the intricate and little-known tongues of Malaya, the Far East, and the Pacific islands, gave an opportunity to a new system of teaching practice known as linguistic science, in which the United States has taken the lead through the pioneer efforts of anthropologist Franz Boas. The new system has passed with flying colors its test applications in short, intensive Army and Navy courses in selected American universities, and its proponents feel that it will make the learning of several languages common practice after the war.

The development of methods by which languages may be learned quickly and easily will do much to bring about greater understanding among the peoples of the world, and by demonstrating this through concrete experience the advantages of spoken intercourse between races should eventually lead to acceptance of the principle of an auxiliary language.

This is one in a series of articles which will present signs of progress in world affairs.

The World Without Nations

Book Review

BERTHA HYDE KIRKPATRICK

THE thesis of this book* by Arthur Freud is: "as long as we shall have nations we shall have wars." Conversely the author holds that if we can do away with nations we can do away with war which is the greatest curse to humanity today. The author is especially concerned with the map of Europe although he does not ignore the rest of the world. By specific examples he shows that "for practical reasons the conceptions of 'nation', 'race', have lost any meaning; they have become a farce, a pretext, a menace to world's peace." Americans, for the most part, have all too little comprehension of the problems of nationalities and national boundaries in Europe, especially eastern Europe. One of the values of this book is that the author, who has lived and traveled in Europe, by his illustrative examples of boundary wars and disputes and actual authentic stories of the intermingling of nationalities and races, makes it clear to the reader how deep seated and long standing these nation problems are and also that whatever solution is worked out it will not be satisfactory to everyone concerned. This does not mean, however, that there is no solution.

Mr. Freud speaks, he says, as a common man to common men in the interests, not of nations, but of humanity, and for the sake of humanity we must have a warless world. He believes this is possible. His book is written for the purpose of rousing

common people to an understanding of the causes of war and to intelligent thinking in the direction of effective arrangements for peace. Such right thinking must precede right action.

It is in the smaller nations of Europe that many problems arise, the author holds. Economically they cannot be self-sufficient, politically they cannot defend themselves. Some of the smaller nations, however, especially those in western Europe, have much to contribute to the world in the way of cooperation and social security regulations.

Mr. Freud's solution to problems which arise, he believes, from over-emphasis on material lines, is to group nations into blocs which would be federated into what he calls supra-states. He suggests that such federations might follow the model of the government of the United States. In Europe, for example, these states might be called the Northern Bloc, the Central Bloc, the Western Bloc, the Southern Bloc. These supra-states should not, he says, be named for any particular nation. Thus one source of jealousy and rivalry would be removed. The author gives many reasons why such an organization of countries is a step in the direction of final world federation.

Mr. Freud explains that the reason for the formation of several states into one bloc is primarily economic and he would not have such an arrangement interfere with culture and language. On this point he writes, "In advocating blocs of states, i.e., supra-national states, it should be

*The World Without Nations, Arthur Freud. The Hobson Book Press, Cincinnati, Ky., 1943.

made clear that it is not suggested to force people to give up their nationality. Nationality can, as much as religion, be regarded as a private affair that concerns an individual or a group. If a large community wants to be Czech and to adhere to certain peculiarities connected with Czechism, there can be no question of letting people have their will. As long as nationality remains a cultural affair, no objection can be raised to it."

This book was published in 1943 and much water has gone under the bridge since then in the way of discussions and actual plans for world organization. There are tendencies towards regional alliance such as the Pan-American Union and certain groupings in Europe. In the past there have been proposals for the federation of Europe but they have so far borne no fruit. Mr. Freud's plan is different. These Supra-states would be stronger than alliances but would not put all Europe into one federation. There are perhaps some trends in this direction at present, but it would seem that they would be more likely to develop after a world organization has been formed than as a step in that direction.

Whatever may be the steps in bringing about a federation of the world, Mr. Freud's book, which shows up by abundant examples and historical evidence the folly and danger of cherishing national and racial prejudices, is valuable. Every effort to arouse people's intelligence on these questions is worthy. Nationalism and racialism which Shoghi Effendi, the Guardian of the Bahá'í Faith, has classified as two of the three "chief idols in the desecrated temple of mankind" must be done away with if we are to have lasting peace. Some may question whether these idols can be destroyed by a regrouping of peoples or ignoring boundary lines. Must not the remedy for these and other maladies of the sick world go deep into the hearts of individuals?

Such books as this, the many articles and discussions about world organization together with the actual plans drawn up at Dumbarton Oaks, modified and adopted at San Francisco are indications that Bahá'u'lláh's words, "It is not his to boast who loveth his country, but it is his who loveth the world," have in truth "Lent a fresh impulse, and set a new direction to the birds of men's hearts."

In former ages it has been said: "To love one's native land is faith." But the Tongue of grandeur hath said in the day of this Manifestation: "Glory is not his who loves his native land; but glory is his who love his kind."

The people of the world in general must adhere to that which is revealed and hath appeared, so that they may attain to the real freedom.

It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.

—BAHÁ'U'LLÁH

Early Growth of the Bahá'í Faith

MARIAM HANEY

WHAT were the most important teaching events of the pioneer period of the Bahá'í Cause in the United States and Canada? The answer is that it would be unwise to make even a guess, for the whole period from 1894 to 1911 inclusive, was a continued miracle on miracle because it was made possible not because of human words and works, but because of Divine intervention and assistance. The believers themselves were, for the most part, not entirely conscious that a *mysterious power* was the dynamic back of all achievement. However, a few of the outstanding features of that time were:

1st. The teaching about the importance of the Covenant, which teaching safeguarded the religion so that the Faith of Bahá'u'lláh could not be divided into sects.

2nd. The whole-hearted obedience to the Center of the Covenant at every point in teaching and in all that this attitude means.

3rd. The full demonstration that "Faith is a wonder working power." The faith manifested by the believers was sublime, and some day the world will realize how marvelous a thing it was,

and what these people of faith were accomplishing in their midst; it was like the faith of the early Christians, they believed truly and deeply, it was "the normal accent of life" and they translated it into the world of action.

4th. The spread of the Bahá'í Message far and wide without any organization, no paid teachers, nor any official Bahá'í Fund.

5th. The dawn in this country of the greatest seed sowing of Truth in all religious history. The dawn-breakers of the Occident were at work in the spring-time of the Kingdom of God on earth.

6th. Great emphasis at all times from the very beginning on the removal of prejudice of all kinds, the promulgation of universal peace, and the establishment of the principle of the oneness of mankind.

The Tree of Life in the garden of the earthly world was beginning to grow, evidences of its vigor and strength were always evident and encouraging, but the pioneers understood, too, that planting a seed today did not mean the full grown tree tomorrow for 'Abdu'l-Bahá often reminded them that, "A seed in the

beginning is very small, but in the end a great tree. . . . Consider the days of Jesus when there was only a small body of people, and then observe the great tree which grew from that seed and what an abundant fruit is produced. This is greater than that, forasmuch as it is the calling of the Lord of Hosts and the Voice of the Trumpet of the Living God. . . ."

And all the time that the seeds of the Bahá'í Faith were germinating in the soil of human hearts, and the instructions and encouragement in Tablets from 'Abdu'l-Bahá were reaching His followers, He Himself was a Prisoner of the Turkish government—a prisoner in the fortified city of 'Akká, Palestine, by the shores of the Mediterranean sea, having been for forty years imprisoned because of His religion and the spiritual teachings He was sending to all parts of the world. Indeed "the ways of God are past finding out."

In 1908 the people of Turkey established a constitutional government through the coming into power of the Young Turks and their "Union and Progress Society." All the political prisoners were immediately freed, and 'Abdu'l-Bahá left the gloomy prison city for the freedom of the world. When asked later how He regarded His freedom, He

replied: "Freedom is not a matter of place. It is a condition. I was thankful for the prison, and the lack of liberty was very pleasing to me for those days were passed in the path of service under the utmost difficulties and trials, bearing fruits and results. . . . I was happy all the time in prison. When one is released from the prison of self, that is indeed release, for that is the greater prison. When this release takes place, then one cannot be outwardly imprisoned. . . . Release comes by making of the will a Door through which the confirmations of the Spirit come."

Why did 'Abdu'l-Bahá suffer indignities, privations and torture all those long years in prison? The answer is of course, for the love of humanity, for the promulgation of the Laws of this New Day, "to make man conscious of his eternal part . . . that fleshly veils might be rent asunder and reality become manifest." While in prison 'Abdu'l-Bahá never complained, but created happiness in every heart and served humanity in nearly all parts of the world. This is the miracle of all miracles—from His prison spreading His teachings, His followers increasing, His Faith being advanced daily. Only God knows the answer as to how it was all accomplished. Of this imprisonment 'Abdu'l-

Bahá has written many things, but the scope of this article permits of but a brief quotation:

"Two Kings arose against Bahá'u'lláh—the Sháh of Persia and the Sultan of Turkey. They imprisoned His Holiness in the Fortress of 'Akká (Palestine) in order to extinguish His Light and exterminate His Cause. But Bahá'u'lláh while in prison wrote them letters of severe arraignment. He declared that imprisonment was no obstacle to Him. He said "This imprisonment will prove to be the means of the promotion of My Cause. This imprisonment will be the incentive for the spreading of My Teachings. No harm will come to Me because I have sacrificed My life, sacrificed My blood, sacrificed My possessions—all I have sacrificed—and for Me this imprisonment is no loss.' And just as He declared, so it came to pass. In prison He hoisted His banner, and His Cause was spread throughout the world. . . . These two Kings could not do anything

to withstand Bahá'u'lláh, but through Him God was able to destroy both sovereignties. I, too, was in prison. God removed the chains from My neck and placed them around the neck of 'Abdu'l-Hamíd. It was done suddenly, not in a long time, in a moment as it were. . . . I was happy in imprisonment. I was in the utmost elation, because I was not a criminal. They had imprisoned Me in the Path of God."

Some time after 'Abdu'l-Bahá had been "delivered from the shackles of a long and cruel incarceration," He left Haifa suddenly and began a journey which included Egypt, France and England, and then a return to Egypt.

Many in the United States and Canada longed to see Him, to hear Him expound the Bahá'í Teachings, and the longing was constant and intense. However, it seemed that the actual realization of such hopes was unbelievable.

Number five in a series of notations on Bahá'í activity in North America from 1893 to 1921.

So imperturbable was 'Abdu'l-Bahá's equanimity that, while rumors were being bruited about that He might be cast into the sea, or exiled to Fízá in Tripolitania, or hanged on the gallows, He, to the amazement of His friends and the amusement of His enemies, was to be seen planting trees and vines in the garden of His house, whose fruits when the storm had blown over, He would bid His faithful gardener, Ismá'il Aqá, pluck and present to those same friends and enemies on the occasion of their visits to Him.

—SHOGHI EFFENDI in *God Passes By*

WITH OUR READERS

SOON after world war one Mrs. J. Stannard was in Haifa and asked 'Abdu'l-Bahá concerning the state of the souls of all those young men who had fallen so suddenly and tragically during the war. 'Abdu'l-Bahá's reply as reported by Mrs. Stannard and printed in *The Star of the West*, volume 10, page 336, will comfort parents whose sons are a sacrifice in this present war.

'Abdu'l-Bahá is reported to have said in substance that God treats these people with His mercy, not with His justice, since God is against war. But as many did not will the war, but were obliged to go to the battle field by force of circumstances, therefore God has mercy for they suffered much and lost their lives. These deserve the forgiveness of God. As they suffered in the world and were afflicted by great calamities and their blood was shed and in reality they were treated unjustly and thus died unwillingly, therefore God will have mercy and forgive their shortcomings and will reward them. He will compensate them for loss. Is it just to be so afflicted and killed and suffer and have no reward? This is contrary to the Kingdom of God. We supplicate God that these murdered ones will become and stay alive in His Kingdom and be submerged in the sea of His mercy and be happy.

* * *

Special airmailing of *World Order* to John Eichenauer in Germany by a friend has brought this happy and newsy letter of thanks from John:

"Thanks very much for airmailing *World Order* magazine to me. The

May number reached me on the 22nd of May and I gave it to Anna Kostlin the same day. . . . The June number arrived on June 15th.

"W—, a member of my company, has recently embraced the Faith, and it has brought me great happiness. He is a writer and booklover from B—. He has been studying for over a year and *World Order* magazine has been an influencing factor. He says meeting the Bahá'ís in Paris was the turning point. A couple of days ago he opened the battalion library and displayed copies of *World Order* and *Bahá'í Convention News*. For such a short time in the Faith he is really being 'unrestrained as the wind' in proclaiming the truths of Bahá'u'lláh. He is writing an account of our first Feast Day observance. . . .

"I recently made a tour of southern Germany and Austria and met Fred Mortensen of Chicago in Salzburg. We were together for an evening and covered outstanding events since we met in February in Saarebourg, France. One of the snaps taken near Brenner Pass is a good boost for *World Order*." [The picture shows a group of three soldiers relaxing on the grass, one reading *World Order* magazine. Editor's note.]

* * *

World Order magazine needs new contributors as well as continued contributions from our old and tried ones. Following the instructions of the Guardian and under the direction of the NSA all Bahá'ís are making a major effort to carry the Bahá'í

Message to the leaders of thought and to the masses. The editors hope to make the magazine a more efficient and attractive carrier of this message than ever before. The articles, poems, travel stories, dissertations must come from you. We suggest some of the types of material the magazine can use:

Articles on Bahá'í principles related to present world conditions.

Bahá'í news from all lands written up in a universal way.

Articles on the great world religions, accurate and reliable.

Travel articles with Bahá'í news.

Bahá'í history, fresh and authentic, and Bahá'í biographies.

Signs of the times in current thought.

Articles on Bahá'í literature which have not already appeared in recent issues.

Articles by non-Bahá'ís of universal outlook.

Articles based on personal experience of spiritual influences.

Poems.

Brief news of unusual interest dealing with teaching incidents or public response either in this or other countries (to be used in this, "With Our Readers," department). Also questions and suggestions for this department.

The aim of *World Order* magazine is to be a means of spiritual education, knowledge and stimulus to the believer, a source of study material to the group, a means of direct teaching to the individual teacher and to the community, and a concentration upon the creative Word in order to contribute to the inner life of meditation and prayer. The aim is first to reach and help the believer and through him the non-believer.

The annual report of Mrs. Wood, our business manager, shows that for the first time in its thirty years of publication this Bahá'í magazine has met manufacturing and overhead costs. This means an increased circulation and with your help the circulation can be further increased. Here then is a readymade audience of some twenty-seven hundred. While the majority of subscribers are Bahá'ís we can safely say that through them as many more non-Bahá'ís are reached. Where else can you find such an audience?

* * *

Letters such as the following from Mr. E. W. Handley, Librarian of the Hobart Bahá'í Assembly, Tasmania, Australia, are most welcome:

"The February issue to hand on March 20th. This is a comprehensive and good issue. Sometimes there is too much reiteration of the same history of the Cause in one issue. A brief reference when possible to the Cause in distant and little known countries outside America would illustrate its universal character. Perhaps short paragraphs, recording the adoption of Bahá'í principles by other bodies, would indicate to readers our real interest in current trends of thought."

May we say that the reason the editors do not print more material from distant and little known countries outside of America is that the friends in these countries do not send it to us. We have repeatedly asked for short newsy letters to be used in this department and for longer well-written articles about Bahá'í life in other countries.

* * *

Here is a bit from a letter expressing the joy and happiness which comes to the Bahá'í pioneer: "I'm

writing about pioneering since I have been a pioneer . . . for over two years. And my parents are pioneering here too. Most people dream of going to California to end their days, but my parents (dad is 70 years old) came from California after 24 years there to pioneer in —. And they say that they have gained more from their pioneering here than the sacrifice they made in giving up their beautiful home in the California sunshine. I, too, feel that no sacrifice is too great for the Cause of Bahá'u'lláh and the rewards are most glorious. I wish that others could see it too."

In a brief article entitled "We Are All Pioneers" which came with this letter the writer urges others to get their share of the rich experience of the pioneer. She says, in part:

"Today, in the second Bahá'í century, comes the clarion call that opens new vistas of limitless service. 'We are all pioneers in a new and all-embracing task.' . . . Young people, especially, have a glorious opportunity to go forth to fresh fields and bring new visions of achievement to other youth. And, too, it is among young people that one finds a breaking down of the barriers of prejudice and the willingness to try new methods, and to put new ideals into practice. Youth hasn't yet found out that 'it can't be done' and so achieves new goals. In the South, for instance, it is the youth that are breaking down the interracial barriers. As one young girl said to me recently, 'The older ones are impossible, but I find that boys and girls of high school age are responsive to the idea that all people are human beings and should be treated as such.'"

Then the writer urges that older people are needed, too, for their more mature judgment and wisdom

and adds: "When you make the sacrifice of leaving your home, when you pull up roots, pass up an easy, comfortable life and 'step forth on the field of action,' then you add something to the spirit of our Faith that is akin to the spirit of our earliest, most steadfast martyrs. And you gain a relationship with God that will bring you such joy as you have only dreamed of. Action is *real* living."

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An approach to the question of world peace which points out quite explicitly how Bahá'u'lláh's teachings furnish the broad basis essential for lasting peace is "Building a United World," by Margaret Ruhe, who has previously contributed to *World Order*. "After the War: One World" was printed in our January, 1944, issue, and a book review, "The Road We Are Traveling," in July, 1943.

Mrs. Ruhe lives in Atlanta, Ga., where both she and her husband, Dr. David Ruhe, who also contributes to this magazine, are active in Bahá'í work. Their names are also among those who are able at times to travel and speak for the Bahá'í Faith.

"Costa Rica, the Beautiful," by Gayle Woolson is a first hand account of how the Bahá'í Faith has been established in one of the Latin-American Republics in the last seven or eight years. At last accounts only one of the twenty Latin-American republics was lacking a Bahá'í Spiritual Assembly and pioneer work was being done there. In volume VIII of the *Bahá'í World* we read: "Nothing in the history of the Faith in America compares with the response which has been made to the Guardian's appeal for settlement of pioneer teachers in Latin-American countries." In

the impressive list of some twenty-odd names which follows we find Mrs. Woolson's. Experiences of other pioneers are just as full of interest and such accounts help us to become acquainted with each other. The editors hope that other pioneers will follow Mrs. Woolson's example. We understand that Mrs. Woolson will soon take up her residence in Bogota, Colombia.

The series by Mariam Haney showing the growth of our Faith in the early days in America and acquainting us with many of those who worked to promote the Faith, is continued this month under the title, "Early Growth of the Bahá'í Faith." Many of those early laborers have passed on but Mrs. Haney is still active in Washington, D. C.

The great need for an auxiliary international language understood by everyone is emphasized at the San Francisco Conference where it was

necessary to have a great corps of translators busy all the time. This need has been seen by some for fifty or more years. Arthur Dahl's timely article tells us what progress is being made toward such a language which is essential in a true world society. We print this as one of our Formation of a World Society Series. Mr. Dahl is a frequent contributor to *World Order*. In January we printed his "Steps Towards Post-War Cooperation," another in this series and in February his review of the book, *The Predicament of Modern Man*. Mr. Dahl is a graduate with a Master's degree from Leland Stanford University and lives in Palo Alto with business in San Francisco.

Horace Holley contributes the editorial this month and Bertha Hyde Kirkpatrick reviews the book *The World Without Nations* which proposes one way to do away with excessive nationalism and so with war.

—THE EDITORS

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Bahá'u'lláh, the World Physician

MABEL HYDE PAINE

WHEN Christ came back to Nazareth, which was, we remember, His home town, He entered the synagogue, as was His custom on the Sabbath day, and stood up to read. From the book of Isaiah, which was handed Him, He chose the following passage:

"The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised . . ."

After He had read this He announced that the ancient prophecy was in reality an announcement of Himself and of His Mission. All through the Christian Era we find this conception of Christ as the Great Healer, the Divine Physician, to be a favorite one. The Gospel is full of stories of Divine healing. And on these, people have always liked to dwell. Perhaps the average Christian, if asked

why he believes in Christ would reply, "Because He was able to heal the sick." He may realize, what the Bahá'í Teachings point out, that to heal a sick soul, to save it from its sins, is a much greater thing than to heal a sick body, for the body will eventually die; but the soul lives on, its healing, or saving, is for eternity.

This same great human need of a Divine Healer is satisfied by all the great world religions, and the followers of every Manifestation of God have looked to Him as their Healer. In the Zendavesta, one of the Zoroastrian Scriptures, we read:

"One may heal with holiness, one may heal with the law, one may heal with the knife, one may heal with herbs, one may heal with the Holy Word; amongst all remedies this one is the healing one that heals with the Holy Word; this one it is that will best drive away sickness . . . for this one is the best-healing of all remedies.

"Sickness fled away before it; death fled away; . . . pride fled away; . . . hot fever fled away; discord fled away."

When we study the life and words of Bahá'u'lláh we find the story of the Divine Physician repeated again. During the ministry of His Forerunner, the Báb, because of the Báb's imprisonment His followers were partly deprived of the Teachings He might have given them had He been free. After His martyrdom those Bábís who had survived the terrible persecutions which had befallen them were a dejected remnant fallen from the high moral plane to which the Báb and His noble martyrs had raised them. To them Bahá'u'lláh was the Great Physician.

He has written of His work at this period in these words:

"By the aid of God and His divine grace and mercy, We revealed, as a copious rain, Our verses. . . . We exhorted all men, and particularly this people, through our wise counsels and loving admonitions, and forbade them to engage in seditions, quarrels, disputes or conflict. As a result of this and by the grace of God, waywardness and folly were changed into piety and understanding, and weapons of war converted into instruments of peace." "Bahá'u'lláh," 'Abdu'l-Bahá affirmed, "made such

strenuous efforts in educating and training (the Bábís) . . . that in a short while all these troubles and michiefs were quenched, and the utmost peace and tranquillity reigned in men's hearts. . . . They acted in such wise that, in the estimation of those in authority, they became famous for the integrity of their character, the steadfastness of their hearts, the purity of their motives, and the . . . excellence of their conduct."

An important element in healing whether physical or spiritual is joy. An eminent physician once said that if he could make a patient of his, a child with tuberculosis, happy, her healing would be assured. The same is true of world sickness. World sadness must be changed to world joy, a deep joy such as comes only from the assurance of glad tidings to all humanity, a joy such as Christ infused into human souls, a joy which causes men to act in disregard of selfish tendencies. Christ, and other Divine Manifestations, have given a joy to mankind so great that they were willing to lay down their lives. In the words of 'Abdu'l-Bahá, "Thousands of human souls in the utmost joy because of their spiritual susceptibilities, were so attracted to God that they were dispossessed of volition, deprived of will in His path. If they had been told

simply that sacrifice in the path of God was good and praiseworthy, this would never have happened. They would not have acted. Christ attracted them, wrested the reins of control from them and they went forth in ecstasy to sacrifice themselves."

Precisely the same thing happened in Persia, where, during the Dispensation of the Báb and the early part of Bahá'u'lláh's Dispensation the roll of joy-filled martyrs mounted into the tens of thousands.

What is this power which the Manifestations of God possess which is far, far above what the wisest and kindest of men have? 'Abdu'l-Bahá describes it as both power and knowledge:

"... Briefly, the universal Manifestations of God are aware of the realities of the mysteries of beings" and "all the essential connections between beings." It is because of this intimate, immediate Divine perception of human realities and their needs that the Manifestations of God can establish a religion which fulfills the needs of mankind at a given time. "The Prophets of God, the universal Manifestations, are like skilled physicians and the world of men is like the body of man; the Divine laws are the remedy and treatment."

One difference between now and the time of Christ is that

the conception of the world as a unified body has already dawned on men's minds. This unity of the world, in a material way, is already an accomplished fact. And the fact that the world is one body is being driven home to us by the intense suffering which pervades every part.

Such intense and widespread suffering should naturally make us thoughtful as to its cause, should rouse us to look below the surface and try to find the deep, underlying causes. And undoubtedly world heart-searching is going on. A sentence from one of the more recent speeches of a recognized leader in the world reveals this awakening to the deeper forces which are at work in the evolution of mankind at this critical period. "During the past three months", were his words, "mankind has suffered more physical agony than has ever before been seen on this planet." And he added "Now we enter into a world of imponderables, and at every stage self-questioning arises." Thus mankind begins to question and to probe the depths of its sufferings.

In the meanwhile, all who investigate the Teachings of Bahá'u'lláh find there not only remedies for individual spiritual disease and weakness but a remedy for the sickness of the world.

Bahá'u'lláh divided His coun-

sels as to the means of attaining world health into two parts; one He called the "Lesser Peace" and the other the "Most Great Peace".

In introducing the subject of the "Lesser Peace" He says: "We beseech God to assist the kings of the earth to establish peace on earth." Thus at the outset He makes it plain that the "Lesser Peace" will be established by the rulers of the world. But He makes plain too that they should seek God's aid and to do His Will, for He adds, "Beware lest your rule violate the commandments of God, and ye deliver your wards to the hands of the robber. By them ye rule, by their means ye subsist, by their aid ye conquer. Yet how disdainfully ye look upon them! How strange, how very strange!" This recognition of the will of God is in some contrast to contemporary peace plans which seem not to go outside the realm of man made conceptions.

But in this our leaders do not follow the best traditions of the race. For example, in the sixteenth century, Comenius, the famous educator, when summoned to be present at a peace conference, said to the diplomats assembled, "If you are really diplomats of peace you should give consideration in your deliberations to the ideas and wishes of

the 'King of Kings' as well as to the ideas of kings. If you do that you will find you will get the support of your associates."

Bahá'u'lláh characterized "The Lesser Peace" in these words:

"O rulers of the earth! Be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions. Beware lest ye disregard the counsel of the All-Knowing, the Faithful."

The fundamental counsel here would seem to be the attainment of reconciliation amongst the rulers of the earth, a reconciliation toward which the rulers of the most powerful nations seem now to be striving. Bahá'u'lláh also shows that the "Lesser Peace" will need to include a reduction of armaments. So far the tide of public opinion has not been set strongly in this direction. Nor has the third point in Bahá'u'lláh's "Lesser Peace", the need of a combined military force under the the control of the World Organization and sufficiently strong to put down a nation which takes up arms, yet been met.

But what of the "Most Great Peace"? Its core and kernel is contained in the following words of Bahá'u'lláh:

"That which the Lord hath ordained as the sovereign remedy

and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This verily is the truth, and all else naught but error."

The disease which afflicts humanity being lack of unity the Divine Physician has prescribed union through a faith in God revived and strengthened through His Manifestation for this day and age. This motive power and this alone, according to Bahá'u'lláh, will be strong enough to heal the wrecked body of the world.

In the writings of 'Abdu'l-Bahá we find some specific statements as to the means through which the "Most Great Peace" will function. In a letter written in 1919 to the Central Organization for a Durable Peace He points out the differences between the League of Nations and the Supreme Tribunal, which Bahá'u'lláh said must be established, in the following words:

"Although the League of Nations has been brought into existence, yet it is incapable of establishing Universal Peace. But the Supreme Tribunal which His Holiness Bahá'u'lláh has described will fulfill this sacred

task with the utmost might and power. And His plan is this: that the national assemblies of each nation . . . should elect two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly . . . must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for everyone of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority-rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations

will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation which has been stated."

If we follow 'Abdu'l-Bahá's advice and "consider what a firm foundation this is" at least three points stand out in contrast to the plans for universal peace so far devised and even to the "Lesser Peace". First, the Supreme Tribunal will fulfill its "sacred task". Can a Supreme Tribunal representing all the peoples of the earth consider their task of establishing a firm, universal peace a sacred one unless and until the world is united in "one Universal Cause, one Common Faith"? Comenius, in the 16th century, evidently felt that he could appeal to the religious sense of the diplomats whom he addressed, but Comenius was addressing men who were united, at least nominally, in the Christian Faith. But the peace of the whole world needs to appeal as sacred to people now under the banners of many faiths.

Second, The members of the Supreme Tribunal, being fully representative of their nations,

since in each case the whole nation has elected them, and having been confirmed in their election by all branches of the government, will have full power to act without referring each matter that comes up for decision by the Supreme Tribunal, back to their governments.

Third, the Supreme Tribunal is to be established on the basis of universal proportional representation. Woodrow Wilson, whose service to the cause of peace the Guardian of the Bahá'í Faith has compared to the morning star which heralds the dawn of Universal Peace, saw the importance of this universal element. He said his plan would stand or fall by whether weak nations were treated fairly or not. But his plan did not provide sufficient means for their fair treatment such as would be afforded by the representation at the World Council of each nation in the world in proportion to its population.

Before this can come about it would seem that humanity must whole-heartedly embrace such principles as the oneness of mankind, the abandonment of prejudice and like ideals which the Bahá'í Teachings have been spreading since they were first proclaimed by Bahá'u'lláh eighty years ago.

And indeed this is the main thought in the letter which

'Abdu'l-Bahá wrote in 1919 to the Organization for a Durable Peace with headquarters at The Hague. He pointed out in this letter that universal peace is not a separate attainment which mankind can achieve through its own intellectual and moral effort, but must come through the assimilation by the peoples and nations of the world of these teachings and principles.

He explained the most important of these Teachings and showed how essential they are to the establishment of a real and lasting peace.

In discussing the necessity for the abandonment of prejudice, one of the main Bahá'í teachings, He pointed out that the wars that have afflicted humanity for 6,000 years have all been caused by some form of prejudice, either religious, racial, political or patriotic. "As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue."

Voluntary sharing of property, another Bahá'í teaching, would do away with animosity between classes of people such as capitalists and laborers, another cause of war. This voluntary sharing does not imply equalization of property but a more fair distribution so that no one need want for the necessities of life.

Another teaching is the freedom of man from domination by the struggle for existence, which 'Abdu'l-Bahá says is the "fountain-head of all calamities."

Religion as a mighty bulwark to protect the peace of the world is also stressed in the Bahá'í teachings. The law is one safeguard, but the law prevents only manifest crime and not concealed sin, whereas religion prevents both. But religion, to do this, must be pure and undefiled, as it originally came from the Divine Manifestations, not overlaid with man made conceptions.

Another one of Bahá'u'lláh's teachings is that mankind needs some strong influence to divert it from a purely material civilization of which we are now reaping the fruits in the multiplication and increased destructiveness of weapons of war, to a civilization dominated by the Holy Spirit. "Material civilization is like the body. . . . Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse."

Other teachings there are, such as universal education, the equality of men and women, a universal auxiliary language, the carrying out of which 'Abdu'l-Bahá showed to be necessary to the establishment of a universal and enduring peace.

Of these teachings 'Abdu'l-Bahá said, "They embody the divine spirit of this age and are applicable to this period of maturity in the life of the human world."

"Every one who truly seeks and justly reflects will admit that the teachings of the present day emanating from mere human sources and authority are the cause of difficulty and disagreement amongst mankind, the very destroyers of humanity, whereas the teachings of Bahá'u'lláh are the very healing of the sick world, the remedy for every need and condition."

If we "truly seek and justly reflect" we shall see that though the intellectual acceptance of these teachings may seem at first glance easy, their whole-hearted application is most difficult except through the aid of a Divine power. And in this letter 'Abdu'l-Bahá follows His explanation of these principles with a tribute to their power:

"Consider how powerful are the teachings of His Holiness Bahá'u'lláh. At a time when His Holiness was in the prison of Ákká and was under the restrictions and threats of two bloodthirsty kings, notwithstanding this fact, His teachings spread with all power in Persia and

other countries. Should any teaching or any principle, or any community fall under the threat of a powerful and thirsty monarch it will be annihilated within a short space of time. At present for fifty years the Bahá'is in Persia and most regions have been under severe restrictions and the threat of sword and spear. Thousands of souls have given their lives in the arena of sacrifice and have fallen as victims under the swords of oppression and cruelty. Thousands of esteemed families have been uprooted and destroyed. Thousands of fathers have been bereft of their sons. Thousands of mothers have wept and lamented for their boys who have been beheaded. All this oppression and cruelty, rapacity and bloodthirstiness did not hinder or prevent the spread of the teachings of Bahá'u'lláh. They spread more and more every day and their power and might became more and more evident."

It is this spiritual power and might which alone can bring true healing to the world, whether individually or as a whole. Bahá'u'lláh, fulfilling the "increasing purpose" of the ages, has brought spiritual healing both to the individual and to mankind as a whole.

Christians, Awake!

MARGUERITE TRUE

HAS it ever occurred to you that we might be living in those times predicted in the Bible as the *time of the end*, the *Day of Judgment* when *ye shall hear of wars and rumors of wars, but the end is not yet?* Have you studied your Scriptures lately to see if they could have any special meaning for today? If not, then it would be wise to do so, for we have at last come to the period of time spoken of by Daniel when he said, *And there shall be a time of trouble, such as never was since there was a nation even to that time;* by the prophet Zephaniah when he said, *That day is a day of wrath, a day of trouble and distress, a day of wasteness, and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers;* by Christ when He said *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be;* and when He also warned *For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences and earthquakes, in divers places.*

For this is the Great Day of God. This is the period foretold by all of the Prophets when the people of the world will be called to account for their misdeeds, when the earth will be cleansed of its evils, and when we shall see the dawn of the New Day, the Kingdom of God on earth.

Now, if this is true, then the most important event in the world has again occurred,—the coming of a Divine Messenger. For Daniel spoke of the coming of Michael, the Great Prince who would arise to aid the people, and Christ said, *I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth is come, he will guide you into all truth. For he shall not speak of himself but whatsoever he shall hear that shall he speak; and he will show you things to come and he shall glorify me.*

Christ also referred to His spiritual return as the Son of Man when He said, *But as the days of Noah were, so shall also the coming of the Son of Man be. For in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not,*

until the flood came, and took them all away; so shall also the coming of the Son of Man be. We see from this reference that Christ indicated the coming of the Son of Man before a period of great upheaval. As we are already in the midst of a great flood of destruction, might we not do well to see what it was that happened before this world crisis? In ages past, God has sent His Messengers before the calamity, to warn the people of the impending disaster and to tell them how to live. For Noah came before the flood, Moses before the collapse of the Egyptian civilization, and Christ before the fall of Rome. So we see that God sends His Messenger before the calamity and not afterwards as many people seem to think.

In the nineteenth century there were Bible students both in America and in other countries who, according to their calculations, believed that 1844 was the year in which a Messenger would appear, the Savior, spoken of by Isaiah, the Messiah, the Prince predicted by Daniel, and the Spirit of Truth spoken of by Jesus, the Christ. These students went, according to their interpretation of the Bible, to the East *for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be.* But the

East includes many countries and none of these students ever found Him. However, at the same time there were eighteen *wise men* in the East, in the land of Persia, who, according to the study of their Scriptures, also felt that the time for a new Messenger had come. They, too, set out in search for this Promised One. And one by one, they found a man named the Báb (which means Door or Gate) who said that He was the Fore-runner, the Trumpet, and like John-the-Baptist, had come to prepare the way for the coming of another Prophet of God. This Fore-runner was referred to by Malachi, *Behold I will send my messenger, and he shall prepare the way before me.* It was on May 23, 1844 that the Báb spoke to the first of these *wise men* on many things concerning the Divine Truths, and later, when all eighteen had found Him, He sent them on their way to announce to the people of the world that the time for a new Messenger was at hand.

Thus it was in 1863 that Bahá'u'lláh announced to the world that He was the Promised One of all former Prophets. Bahá'u'lláh means Glory of God and He is the One to whom John referred when He said of the New Jerusalem (new civilization) *and the city had no need of the sun, neither of the moon to*

shine in it; for the Glory of God did lighten it. Even as Christ said, *I am the Light of the world* to light the way in those dark times, so Bahá'u'lláh came to bring the Divine Light to lead us through these days of great tribulation, and into a state of lasting peace.

It may seem strange that when Christ said, *I go away and come again unto you*, He should not appear with the same name and in the same body. But He also referred to His spiritual return as Son of Man and Spirit of Truth, and *The prince of the world cometh and hath nothing in me.* Christ further tells us about a change of name *I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.* John refers likewise to the change of name, *I will write upon him (that overcometh) my new name.* This change of name and bodily form seems to be one of the ways in which God tests His people and in which He discovers those who are spiritually awake. Christians admonish the Jews for refusing to recognize Christ as the *return* of Moses because he bore a different name and came in a different body. Yet we must be careful not to make the same mistake and overlook the *return* of Christ. Many people feel that they will immediately recognize Christ when He returns, but we

see that the people of His own day did not recognize Him. It was even necessary for Judas to kiss Christ in order for the authorities to distinguish Him.

Through each Revelation, the Prophet brings the specific Laws for the well-being of mankind in His age. Just as Moses brought the Ten Commandments for His time, and Christ the Teachings for His day, so Bahá'u'lláh revealed additional Divine Laws for the fulfillment of the prayer which Christ taught us, *Thy Kingdom come . . . on earth as it is in heaven*, for the accomplishment of a peaceful world, of the Dawn of the Golden Age in our era.

Bahá'u'lláh fulfilled the prophecy of John, *And another book was opened which is the book of life*, and Isaiah's prophecy, *And the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace.* For Bahá'u'lláh revealed the Laws of God for the government of the world, and showed how the nations could attain a lasting peace. He outlined the new and Divine World, a world commonwealth of the nations with a world legislative, an executive and a judicial body, a world police force, a world language, a world economy and a world educational sys-

tem. These and many other Divine Laws for the nations He revealed that man might at last learn to live in such a way as to realize that for which Christ taught us to pray, *The Kingdom of God on earth*. These teachings which Bahá'u'lláh brought us are necessary to build the *New Jerusalem*. And besides the Laws of the nations, Bahá'u'lláh revealed many other truths never unfolded by the Prophets before Him, teachings on the nature of God, the reality of man, the soul, and life in the other worlds of God.

The time of Bible prophecy is now being fulfilled. This is the

most important time in human history since the day of Adam! This is the great *Day of Judgment* for which the Prophets since Abraham have been preparing the people of the world. This is the great period of tribulation which the people must experience before they can be ready to accept and live a more God-like life. This is the time for the fulfillment of the Scriptures, the day when the Messenger has again appeared, and the Divine Laws have again been revealed. *How high the reward of him who hath not failed to recognize the beauty of his Best Beloved in this, His new attire.*

BAHÁ'U'LLÁH

PHILIP AMALFI MARANGELLA

Thou Who hast known a prison's lost repose
 Yet given me the fragrance of Thy rose;
 Thou Who hast shown me Wisdom's sunlit way
 And brought to birth a new Millennial Day;
 My heart shall ever of Thy fragrance sing,
 And fill the future with remembering.

In vain I probe the vast, infinite grace
 Which fashioned me to seek God's placeless place.
 Transcendent Orb of Beauty, Love and Power,
 What can man say in this stupendous hour?
 This is Thy Day! The Báb revealed Thy story:
 Thou art the Mirror of God's Greatest Glory!

Can Your Religion Unite the Nations?

MARY MARLOWE

A FEW years ago, on discussions of a religious nature, it was customary to hear people say: "My religion is right for me; it answers my needs", or "if we just obeyed the golden rule, that is all the religion we would need", or "I am an agnostic; I simply don't know the answers".

Today phrases such as these are voiced less and less. Tired lips are quieted, weary hearts are less certain, thirsting souls are more ready to look deeper than that which brings a thread of contentment. A harassed, martyred and agonized humanity is slowly kneeling in the dust to ask God for a religion that will heal the nations and bring about world order for the entire human family. From the darkness of world wide calamity those who are left minds to reason with and bodies to work with must ask themselves deep probing questions before the turn of another year.

History records that religion is the elixir which alone is capable of changing human society. When Faith pales, action is enfeebled. When Spirit wanes, law becomes corrupt. Today we are everywhere in need of a vital life, a living Faith that will rise like

the leaven in bread and give to human action and law a dynamic unifying Power.

Where in the world today do we find such a faith? Let us each one turn to his own religion, or belief, whether it be Christian, Muhammadan, Buddhist, Jewish, Zoroastrian; whether it be agonistic, or even atheistic, and let us ask the following questions of this belief or religion so that we may be sure that we are drawing closer to that single point of Truth around which all humanity must circle if we are to achieve world unity:

1. Does my religion or belief offer a solution to world problems of this hour, economic, social and religious in nature?

2. Does my religion or belief present a plan definitely and clearly stated for the organization of a world community?

3. Does my religion or belief inspire me night and day to change my character, to purify my motives, to offer the best of my efforts to its service, even to sacrifice my life?

4. Does my religion or belief, where it is adopted, make of its adherents one people regardless of race or class—does it abolish prejudice?

5. Does my religion or belief make one people of those who were reared in different beliefs?

6. Does my religion or belief give equal station to all the great Founders of divine religions of known history?

7. Does my religion or belief uphold and encourage the findings of science, foster the development of reason, and encourage every effort of the human mind toward greater efficiency in all material and spiritual progress?

8. Does my religion or belief inspire such love in my heart for God that the greatest joy is to commune with Him, or to draw near to Him through service, and

the greatest sorrow is to be forgetful of Him?

These are some of the questions that we must put now to ourselves, and if our religion or belief is too feeble, or thinned with time and the corruption of human imagination to offer us the answers, let us then search with unfailing zeal for the Faith that *can* answer those questions with full power and certainty. God, Who is rolling up the old order with one hand, with the other hand is spreading out a new world order, and we may be sure that if we ask Him, He will bring us to His new World Faith without delay!

The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System — the like of which mortal eyes have never witnessed.

Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause — a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it — verily, God is Self-Sufficient, above any need of His creatures.

—BAHÁ'U'LLÁH

Greater Than Atomic Power

WHEN the news flashed upon the world that one atomic bomb borne and dropped by one airplane had, in a moment, almost completely wiped out a city of some 300,000 souls those familiar with the writings of Bahá'u'lláh were once more powerfully reminded of the many warnings which Bahá'u'lláh had given of the calamity and destruction which would afflict mankind unless warfare was abandoned and peaceful means of settling disputes established.

The tremendous destruction of life has shocked thoughtful people into realizing how puny man is spiritually in contrast with the enormity of the physical power he has learned to control. Doubtfully they are asking "Has science gone too far?" and "Is man worthy of such knowledge?" or "What if our enemies had gained this knowledge first?"

Some of the great scientists responsible for the atomic bomb claim hope that this discovery may eventuate in bringing the peoples of the world together. Dr. J. R. Oppenheimer, after stating that he and his fellow workers believed that already good had been done by bringing

the war to an end, adds: "We have hoped further, that in the hands of statesmen, atomic power itself could help to provide a mechanism for bringing people together and for establishing confidence between nations. We have been supported in this hope by the fact that science itself, out of which this development has been born, is one of the most universal of human efforts and that its tendency has been to bridge the gap between cultures rather than deepen them."

Where is the truth? Can science and statesmanship bring lasting peace to the world in the face of national hatreds, secret desire for revenge, racial animosity, selfish greed for territory and fear of neighbors across the border? Or is the religionist right who says that the scientist has become dwarfed by the magnitude of what he has done and is no longer looked upon as one able to save the world, but that the need is for mankind to be saved from the power which the scientist has put into his hands?

No doubt science can and has brought great benefit to mankind and no doubt fear of this latest weapon of destruction will have

a restraining influence for a time. Yet the sum total of misdirected scientific invention thus far has been the most terrible and terrifying war of all time. Is it not plain that man's intellectual development has far outstripped his spiritual attainment, that he has not heeded Bahá'u'lláh's warnings or those of 'Abdu'l-Bahá given so often in His talks in this country as long ago as 1912 that unless spiritual advancement went hand-in-hand with material advancement great harm would come to humanity?

Those familiar with the teachings of Bahá'u'lláh know that He not only warned that rulers and people were following a path which would bring calamity but showed the path for spiritual development; that He plainly stated that the remedy for the ills of the world is the union of its people not only in one world government, but in one religion. Strangely enough, or perhaps not strangely, Bahá'u'lláh draws a strong contrast between the human power and knowledge used in the transmutation of elements, which, we understand, is closely connected with the fission of the atom, and the heavenly power which changes men's hearts.

"Is it within human power," He wrote, "to effect in the constituent elements of any of the minute and indivisible particles

of matter so complete a transformation as to transmute it into purest gold? Perplexing and difficult as this may appear, the still greater task of converting satanic strength into heavenly power is one that We have been empowered to accomplish."

Although the rulers and nations of the world, intent on conquest and greedy for power, did not heed the warnings of Bahá'u'lláh and thus avert world catastrophe, yet thousands of souls, relying on His heavenly powers and wisdom, and warmed by His love did harken to His call to unity in religion and affairs, and in large and small groups all over the world, are building His New World Order according to the pattern which, they believe, is "pattern and nucleus of that world commonwealth which is the sure, the inevitable destiny of the peoples and nations of the earth."

So those who are following the path Bahá'u'lláh has shown have the assurance that the new Divine Civilization is being built and that the Divine Standard will be unfurled however many the obstacles and seeming reverses, for "The powers of the earth," asserts 'Abdu'l-Bahá, "cannot withstand the privileges and bestowals which God has ordained for this great and glorious century.

—B. H. K.

The World Order of Bahá'u'lláh

Book Review

MARION HOLLEY

The World Order of Bahá'u'lláh is a legacy to the Bahá'ís and to the world which our generation can but dimly appreciate. This series of essays, written by Shoghi Effendi, the Guardian of the Bahá'í Faith, from 1929 to 1936, embody in bold, vast, and certain outline the pattern and the evolving momentum of World Order.

It is a unique book, the first and only one of its kind, for its appearance depended upon a fitting climax in history and upon the assured knowledge which only the Guardian of God's Faith could bring. Here is no tentative approach to the events of our time, no deduction of trend based upon reasonable observation and subject to all the limitations of the human mind. Here, rather, is the consummate revelation of a process, divine and irresistible, which today is surrounding and motivating the actions of humanity on the threshold of its mightiest age—the epoch of world civilization.

The seven years which produced these essays can be seen in retrospect as a critical but stagnant time, when beneath a relative calm the roots of disintegration were fastening on every social institution. In the experience of nations they represent the culmination of that period of respite and fatuous security between two wars, which in reality was a breeding-ground of superficial panaceas obscuring the true and bitter situation. While some sixty govern-

ments renounced war as an instrument of national policy, through their indifference, visionless, or unscrupulous acts they were preparing the most frightful war in recorded history. They believed or professed to believe that peace could be had for no price but a promise and the ink on a piece of paper. The intricate and solemn responsibilities of interdependence, and the sacrifices and labors which the building of a peaceful international society would require were passed by with a thoughtlessness nothing short of suicidal. Barely-repressed hostilities, warning signals of economic disruption, the introduction of shameless philosophies of government, and finally the outbreak of conquest in two widely-separated areas—all were neglected and glossed over by a world unwilling to abandon its traditional divisions for the dynamic task of universal reconstruction. "How pathetic indeed," came the Guardian's penetrating judgment in 1931, "are the efforts of those leaders of human institutions who, in utter disregard of the spirit of the age, are striving to adjust national processes, suited to the ancient days of self-contained nations, to an age which must either achieve the unity of the world, as adumbrated by Bahá'u'lláh, or perish."

For the Bahá'ís these seven years will also be remembered as a seed-time of relative quiet, not of evil but of vigorous and fruitful days. For these were the years immediately preceding the opening of the greatest collective enterprise in the first cen-

The World Order of Bahá'u'lláh, by Shoghi Effendi. Bahá'í publishing Committee, 1938.

ture of the Faith, the inception of that Divine Plan which is so intimately entwined with the world's destiny. They were, moreover, in the most literal sense the last stretch of calm before the Judgment Day. And it was precisely through the influence of the Guardian's writings, which poured in a continuous flow from Haifa, that the tiny community of followers of Bahá'u'lláh was quickened and trained to take up its rôle in the world-shaking events so soon to be unleashed upon an unsuspecting generation.

As humanity neared its zero-hour and the clash of irreconcilable forces reached ahead, upon the very eve of that final and universal struggle for the destruction of outworn systems, which is still raging and can only end with the emergence of a world society, the Guardian of the Bahá'í Faith raised a clear and unequivocal call summoning men of all nations, races, classes, and beliefs to a single and a sacred goal. "It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive."

In some such terms as these, sweeping and irresistible as the movement of nations at their crucial hour, we who support the life-germ of a potent Faith must seek the meaning of this remarkable guidebook, *The World Order of Bahá'u'lláh*. Toward it Bahá'ís have a special responsibility, for here are contained the indispensable truths which will clarify and invigorate our every activity. Above all, here is a vision of persuasive power—the vision of a world in birth—whose dynamic impact is certain to unlock the convictions of masses of men who, in the not distant

future, will rally to the standard of Bahá'u'lláh.

To study this book is to realize that, within its scope, are all the fundamentals of World Order. Why world civilization must be spiritually based, the unique fusion of Bahá'u'lláh's "regenerating Spirit" with His "supreme instrument for the establishment of the Most Great Peace," the social principles which will buttress world society, its root in the organic oneness of mankind, its structure and key institutions, the distinction of this Divine Economy from all other religious and political systems, the authentic sources and explicit safeguards of world unity, the significance and function of World Order as the consummation of "man's collective life on this planet," the challenge of its inevitable unfoldment to all resistant institutions, America's predominant rôle as its "champion-builder," the "fire of ordeal" through which humanity is bound to pass with its assured outcome in the gradual welding together of discordant elements into one all-encompassing world commonwealth, and finally the entrancing vista of a "Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh"—these are but some of the themes which the Guardian unfolds in seven matchless essays.

These are pages so packed with meaning that they cannot by any effort be truly summarized. In the writings of Shoghi Effendi no single word is dispensable. Nothing less than his own two hundred pages can encompass the essence of World Order which he portrays. Nor is one essay to be preferred above another, for like the World Order itself, they are organic and progressive; each

supplements and evolves the Guardian's thought with its own individual purpose and use. So compact are these chapters, so revealing, inexhaustible, and often astonishing, even to Bahá'ís, that they exercise a constant claim and bestow an ever-renewing stimulus and joy.

Perhaps for those approaching the Faith of Bahá'u'lláh for the first time, it is wise to point out two sections in particular, "The Goal of a New World Order" (1931) and "The Unfoldment of World Civilization" (1936). The first is a classic statement, perfect and irrefutable, of the world's plight, its travail, and the promise and foundation of the coming Order. It is a statement which grows more valid with every passing day, and ought to be known by the intelligent citizenry of this and every land. Both essays are without doubt the creative source of concepts which even now are transforming and elevating the currents of contemporary thought to a recognition of humanity's coming of age and the steady unfoldment of world commonwealth.

Still a third section indispensable to students is "The Dispensation of Bahá'u'lláh" (1934), giving definitive form to the essentials of Bahá'í belief which are requisite to membership. Yet basic as this chapter is for students, it has a thousand-fold interest for Bahá'ís themselves whose "first obligation" is "to strive to obtain a more adequate understanding of the significance of Bahá'u'lláh's stupendous Revelation." Here is the Guardian's own explanation and measuring-rod of "certain fundamental verities . . . which lie at the basis of our Faith and the integrity of which it is our first duty to safeguard." The marvelous virility of the World Order of Bahá'u'lláh is

vividly glimpsed in this description of its source and development, for "the bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day."

Those who open *The World Order of Bahá'u'lláh* for the first time will always have in store a vital and lasting experience. Yet it is something to have lived through the impact of these messages as published from year to year, absorbing them with passionate concentration, and discovering within one's inmost nature the traces of their steadily-maturing effect. With consummate wisdom and skill the Guardian led out the small band of Bahá'u'lláh's followers, expanding their wisdom, deepening their understanding, rousing their energies, until no longer immersed in the processes of a dying civilization they stood, ready and poised for their task, upon the threshold of that new World Order which is the chief object of Divine Revelation in our age.

The fulfillment of Bahá'u'lláh's great remedy for society requires the instrumentality of conscious and willing lives who, recognizing in the daily struggles of our time the birth-pangs of World Order, will become its first and loyal citizens. This book contains the potency to transmute all those who respond to its import into men and women for whom "the earth is but one country and mankind its citizens." In *The World Order of Bahá'u'lláh* the first Guardian of the Bahá'í Faith has unloosed in his readers such energies and hopes as shall never be stilled until the wondrous edifice of the Most Great Peace has been forever reared.

— This is one in a series of articles on Bahá'í books.

Heritage to Youth

EVA FLACK McALLISTER

THE old order is crumbling and affecting the youth of today more than any other members of our society. The débris of our civilization is displaying the result of racial, political and religious prejudices. Association with members of every race whether with the Armed Forces on the isles of the Pacific or in home industry is proving to our young people the false doctrines of racial prejudice. They see how international political machinery reveals its inadequacy to solve world problems justly. They see that religion as practiced by their parents is not sufficient to aid the failing world. To remedy this some have discarded religion entirely and are groping for an answer. As the débris of the crumbling order surrounds them they know it is their duty to clean up the "big mess" and build from the ashes a new world better than the one they have inherited from their recent ancestors. How and where will they get the needed material is their problem.

Dissatisfied with the present world conditions and out-worn institutions, the youth have begun to think and investigate for themselves, discarding out of

date customs and choosing for their standards a few truths applicable to this age. As a result of this, on the college and university campus, youth movements have been organized with liberal racial, political and religious ideas. The thinking students of these schools regardless of color, creed or background are members and the organizations have grown to be national and international. These organizations have discarded the things of the past that made divisions and have kept those that seem to unify.

Youth the world over are being wounded, and even buried, by a crumbling civilization while a few are pushing it aside and dedicating their lives to the rising World Order of Bahá'u'lláh. It is in this World Religion that youth will find its material to build a lasting and peaceful world civilization. The most fortunate and also the most obligated person in the world today is the youth that has the conscious knowledge of the all-embracing Revelation of Bahá'u'lláh. He is fortunate because he knows why we are in the present world conflict and that there is hope for the near future. He knows that the present war

is the death pangs of the old worn-out order for which he has lost all respect and which he even finds boring as he reads onesided accounts of it in his present history books. He is fortunate to know that out of these death pangs a Golden Age is being born in which there will not be any more war. "Soon will the present-day order be rolled up, and a new one spread out in its stead." "Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the Most Great Peace shall come."

He is fortunate to know that there will be a spiritual solution of the economic problem and that future youth, regardless of wealth, color or creed, will be universally educated by the state. He is happy because his Faith is a positive religion where the "do's" outnumber the "don't's" and deeds are more important than words. "The people of Bahá must serve the Lord with wisdom, teach others by their deeds. The effect of deeds is in truth more powerful than that of words." The ancient feud between science and religion will cease. 'Abdu'l-Bahá "proclaims that religion must be in harmony with science and reason. If it does not conform to science and reconcile with reason it is superstition." "Work performed in the spirit of service is exalted to the rank

of worship." These principles appeal to the youthful mind, but perhaps most appealing is the principle of independent investigation of truth. He must not believe anything because his parents believe. 'Abdu'l-Bahá wrote, referring to Bahá'u'lláh, "His first teaching is the search after truth. Blind imitation, He declared killeth the spirit of man, whereas the investigation of truth frees the world from the darkness of prejudice."

If the young Bahá'í is a member of a minority group as is the American Negro he knows that economic injustice and race riots will cease and in their places justice, peace and mutual friendship between the two races will exist. He knows that in the plan of Bahá'u'lláh color of skin and economic position is not important but man in the near future will be judged only by character and spiritual development. "Concerning the prejudice of race; it is an illusion, a superstition pure and simple, for God created us all of one race. . . . The lovers of mankind, these are the superior men, of whatever nation, creed or color they may be."

The Bahá'í youth is not one who weeps because there are no lands to conquer and thinks adventure died shortly after the death of Robinson Crusoe or that

the pioneering days of Daniel Boone are over. He has obligations, tremendous obligations, for being so fortunate. Yes, he has pioneering to do—global pioneering. The youth of this country have the opportunity to help establish their beloved Faith in every state and province in North America and in every country of South America. They also have pioneering in their neighborhoods and families. The most difficult and the most important part of pioneering is “living the life”, for we are told that the principle of faith is to lessen words and to increase deeds and that for him whose words exceed his acts his non-being is better than his being, his death better than his life. A high standard of conduct for this new age is written by our wise and beloved Guardian. “A rectitude of conduct, an abiding sense of undeviating justice . . . a chaste, pure and holy life, unsullied and unclouded by the indecencies, the vices, the false standards, which an inherently deficient moral code tolerates, perpetuates, and fosters; a fraternity freed from that cancerous growth of racial prejudice, which is eating into the vitals of an already debilitated society — these are the ideals which the American be-

lievers must, individually and through concerted action, strive to promote, in both their private and public lives.”

The Bahá'í youth is not afraid of death whether he is in danger on the battle front or on duty in field or factory. He is fortunate to know the beautiful, scientific and logical facts revealed by God through Bahá'u'lláh on life after death. “Know thou of a truth that the soul after its separation from the body will continue to progress until it attaineth the presence of God, in a state and condition which neither the revolution of ages and centuries nor the changes and chances of this world can alter.” “There never is for man annihilation. . . . Man is everlasting, ever living. And if we think of death it is only an imaginary term implying change. . . . Man only through ignorance is afraid of death.”

The Golden Age of Bahá'u'lláh with its “permanent and universal peace”, economic security, great world civilization, the knowledge of continued life after death, obligates the Bahá'í youth to carry the torch that will lead all mankind through the present conflict to the bright and glorious future.

'Abdu'l-Bahá's Visit to America

MARIAM HANEY

'ABDU'L-BAHÁ's followers in America, as well as Americans who met Him abroad, were insistent; they constantly appealed to Him and with a poignancy which, as stated by Shoghi Effendi, He "found Himself unable to resist. . . . Their passionate entreaty had, moreover, been reinforced by the numerous invitations which representatives of various interested organizations, whether religious, educational or humanitarian, had extended to Him, expressing their eagerness to receive from His own mouth an exposition of His Father's teachings."

The believers in America finally were in such a state of spiritual joy as they contemplated 'Abdu'l-Bahá's coming to this country that no words could give expression to their feelings. The very thought of His presence here was overwhelming. The fulfillment of all the hopes and prayers of His devoted followers was the historic event of His arrival in New York in April, 1912.

The miracle of 'Abdu'l-Bahá's Holy Presence in this country was apparent to His followers. There were "divine wisdoms" in His coming, for the Bahá'ís were

aware that everything He said or did was prompted by the Spirit. With what joy and devotion these real friends welcomed Him! They saw Him with their physical eyes, and outwardly warmly greeted Him as the Divine Friend and Divine Educator, but they were the ones who also saw Him "with the eye of the heart". Here He was, the Divine Exemplar of the New Day, standing "powerful, mighty and supreme" for all from the lowest to the highest to witness the light of loving compassion which He radiated, His might, His glory, His incalculable wisdom, and so to hear directly from Him those precious, priceless Truths which are soul-vivifying and which are destined to be the healing of the nations.

'Abdu'l-Bahá began His personal teaching work in America at the age of sixty-seven after forty years' imprisonment, and fifty-six years of what might be termed a living martyrdom judged by human standards.

Once again the Light traveled from the East to the West, and 'Abdu'l-Bahá gave His promise that from the West the Bahá'í Teachings would be widely spread around the world. It is certain the problems facing hu-

manity were and are world-wide, therefore solutions must be universal.

The people of America, for the most part, were unaware that the Divine Servant of God was in their midst. They did not know that America was on the threshold of living through the most momentous period of the entire history of the North American Continent, for what event, however great, could possibly be compared with receiving bounties directly from the Holy Messenger Who was the Channel of Guidance for humanity, and Who possessed all the endless resources and power necessary to fulfill the divine mission given to Him by His Father Bahá'u'lláh! The greatest date in American history will be recorded as April 11, 1912, when the breezes of the Holy Spirit began to sweep over this country through 'Abdu'l-Bahá's heavenly magnetic influence.

Here was the Master (as His Oriental followers called Him) —the greatest amongst us and yet the humblest, desiring no station for Himself but that of servitude to the Holy Threshold. There was not the slightest trace of self in any of His actions, but there was ever present the radiance of the love of God, expressed powerfully in love for humanity.

At the first meeting with the Bahá'ís in New York, 'Abdu'l-Bahá said: "I am very happy to meet you all here today. Praise Be to God! that your faces are shining with the love of Bahá'u'lláh. To behold them is the cause of great spiritual happiness. . . . In the East people were asking Me, 'Why do you undertake this long voyage; your body cannot endure such hardships of travel?' When it is necessary My body can endure everything. It has withstood forty years of imprisonment and can still undergo the utmost trials."

At another time and place, He said: "I have come from distant countries of the Orient where the Lights of heaven have ever shone forth; from regions where the Manifestations of God have been revealed to mankind. The purpose and intention of My visit is that perchance a bond of unity and agreement may be established between the East and West, that divine love may encompass all nations, divine radiance enlighten both continents and the bounties of the Holy Spirit revivify the body of the world."

So began this divinely dynamic teaching tour, this scattering of the seeds of Truth by the true Gardener. In almost every meeting throughout America He emphasized the way to universal

salvation, how to arrive at universal peace, how to make life joyous and happy, how to remove the clouds so that the star of happiness in every heart could shine brightly. Only the "Mystery of God" could teach as He taught for He was drawing His Knowledge from the Source of All-Knowledge. He knew the laws underlying all things; therefore He answered all questions put to Him, whether by the rich or poor, learned or ignorant, always meeting the questioners on their own plane. Often He repeated both in private and in public, "I have come for the purpose of admonition and voicing the teachings of Bahá'u'lláh."

And He did just that. From the time He answered a reporter in New York who asked a question about the solution of the economic problem by saying, "The basic plank in any economic program is this—that man shall love his brother", to intimate visits with government officials, rabbis, clergymen, educators, scientists, and others, He set forth with pure and high purpose and divine intent the altruistic spiritual teachings for this New Age.

Just as an individual when ill needs a physician, so does the whole world afflicted with a complication of diseases, need the Divine Physician, for only Div-

inity can give the remedy. Human standards, human measurements are faulty, and human remedies fail utterly when the disease becomes critical, when humanity has reached the crisis.

So 'Abdu'l-Bahá traveled from coast to coast in the United States, and to Montreal in Canada. While in New York He made short visits to other centers—Brooklyn, Montclair, Jersey City, Fanwood, West Englewood. Then His sacred teaching tour, unique in its imperishable glory, took Him to many other cities throughout the country including Boston, Cambridge, Malden, Worcester, in Massachusetts; Dublin, New Hampshire; Green Acre, Eliot in Maine; Washington, D. C.; Philadelphia and Pittsburgh, in Pennsylvania; Cleveland and Cincinnati in Ohio; then to Chicago, Minneapolis, St. Paul, Denver, and in California; San Francisco, Los Angeles, Sacramento, Oakland and Palo Alto. The length of the visit in each place varied from a few days to a few weeks, and many of these cities were blessed with His Presence at several different times.

In these various cities He addressed private and public meetings, and gave comfort and spiritual bounty to hundreds personally by the mystic fire in His

Word and the captivating gentleness of His personality. The warmest welcome was accorded Him everywhere, and the longing to hear Him speak or just to be allowed in His Presence increased as He traveled from place to place, shedding the warmth of His divine love everywhere. The penetrating rays from His heart touched the hearts of many. This was what He longed for. He did not want houses, palaces, luxuries, wealth—but, *the hearts*, the greatest spiritual treasure, for

if hearts are awakened, if souls are enkindled, the mind will become alert and attentive and the Teachings of God will take effect.

The newspapers of the country gave wide publicity to His public talks, featured His glorious personality and His deeds of spiritual and material bounty with all the reverence and respect due a Holy Divine Teacher.

Number six in a series of notations on Bahá'í activity in North America from 1893 to 1921.

“THE DOOR OF THY GATE”

JANET R. LINDSTROM

Sky like the breast of a dove, with a silvery plover
Soaring its wind-born way, lonely and free—
Lost in the cloud, as vapors shift and cover
Its pearly wings, calling this prayer from me:

“Too high art Thou for the praise
Of those who are nigh unto Thee
To ascend unto the heaven of Thy nearness,
Or for the birds of the hearts of them who are devoted to Thee
To attain to the door of Thy gate.”

Night, with a star-sown dome where clouds have broken,
Baring the Milky Way, like lighted snow—
Carrying my prayer, so wonderingly spoken,
Unto the door of God I may not know.
“O Creator of the heavens! . . .
Too high art Thou . . .”

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Assembled by ESTHER POPEL SHAW

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1. "Democracy and the Negro"—Otelia Cromwell. *The American Scholar*, Spring, 1944, Vol. 13, No. 2, pages 149-161.
Letters of comment on this article—See Autumn, 1944 issue, pages 495-500.
2. "South Today"—Lillian Smith, Paula Snelling, Editors. A quarterly magazine, any issue of which considers the problems of race relations.
3. "Common Ground"—M. Margaret Anderson, Editor. A quarterly published by the Common Council for American Unity. All issues are Specific references:
 - a. "Democracy Begins at Home," a symposium by Langston Hughes, Lillian Smith, Dorothy Kissling, Thomas Sancton, and

- others. Winter issue, 1943, pages 3-17. Summer issue, 1943, pages 65-91.
- b. "An Institute of Ethnic Democracy," John Collier and Saul K. Padover. Autumn issue, 1943.
 - c. "Your Million Fathers," Lyle Owen.
"Jim Crow in the Classroom," Marie Syrkin.
"Racial Discrimination Not Allowed," M. Z. Logan.
(All these in Summer issue, 1944.)
 - d. "The Englishman Meets the Negro," George W. Goodman.
Autumn issue, 1944.
 - e. "An American Credo," Pauli Murray.
Winter issue, 1945.
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RELIGION IS ONE

WILLIAM M. SEARS

It's quite ironic when you think
How all of man's religions link,
Yet mankind somehow never tries
To find the Truth that underlies
All Faiths, and makes them coalesce;
For all religions, *all*, possess
The self-same Truth. They're one great plan
Progressing with the growth of man.
In season each has valid claim.
You'll find that Prophets in God's name
Are one — not separate. They root
One Faith as seed, bud, flower, fruit.
The bud is not the seedling's doom;
Nor does the fruit destroy the flower.
Each one is proper in its hour,
And each fulfils the former stage.
Thus does the earth become "of age."

WITH OUR READERS

ABOUT a year ago a copy of a talk given at the Washington, D. C. Bahá'í Center by Miss June Fugita was sent to the editors of *World Order* magazine. While the magazine was unable to use the material at that time, much of it is still timely and most helpful in promoting understanding and friendliness. Miss Fugita said in part:

"Nowhere have I been made to feel so much at home as I have among Bahá'ís. Here a spiritual bond unites us; all our physical differences and material ones are forgotten; prejudice of no kind exists; and we are one, with every color, race and creed represented. Today, more than ever before, we realize the world's great need for just this tie. We know also that the time will come when this spiritual bond will unite all the peoples of the entire world. The Most Great Peace shall come and God's Kingdom on earth will be established.

"America, with her wide representation of color and creed, has much to do in bringing about this unity. We are well aware of the fact, at this time, that real unity must be established among all the people in this country. . . . To all here this evening, I would like to introduce a minority group called the Nisei or second generation American citizens of Japanese ancestry. . . .

"Of the total Japanese population of 127,000 in this country, two-thirds are Nisei. Nearly 80% were on the west coast until November, 1942, when by a series of 108 separate orders, some 110,000 Japanese were

evacuated and lodged in tar-paper barracks in relocation centers. . . .

"Life in a relocation center was very trying. Small grievances accumulated, causing many to become discouraged and lose faith; others turned bitter. Fortunately I had previously been introduced to the Bahá'í Faith by Agnes Alexander. This, I believe, and the understanding, love and friendship of Bahá'í friends who never failed to write encouraging comforting letters enabled me to look upon evacuation and relocation with an altogether different attitude. Despite the innumerable unpleasant inconveniences and hardships, life in the center became a challenge. Each day brought new tests and new ways of helping others.

"The alien parents, alien primarily because the United States law forbade them from becoming naturalized, found life in the centers especially difficult, their high hopes for their children's American future utterly shattered. My parents, however took the whole thing very well, for which my brother and I felt fortunate, indeed. They bore no ill feelings whatsoever for having been uprooted and thrust into the middle of a hot, dusty desert, for they believed that all would pass. Being Buddhist, they believe that all material things in this world are transitory, and the trials but tests in preparation for the life hereafter.

"As children, my brother and I were brought up in a Buddhist home, but as we grew older, we were encouraged to attend Christian services and taught that there was much good

in all religions. How delighted my parents will be when I can give them the Bahá'í message, which teaches us that the source of all religions is one.

"After a sifting process of registration and hearings, those deemed loyal are given leave clearance, so that they may relocate and adapt themselves to normal life. But a Nisei has to muster considerable courage to step forth into the society which rejected him. The outside has become vague, enormous, and fearful. As he leaves the center he is about as lonely as any human being could be, facing even more prejudice than his father did as an immigrant. The Nisei, however, have not lost courage altogether; nor have they lost faith in the only country they know, America. By April, 1944, 17,000 Nisei had relocated, many in vital war jobs. Today (this would mean October, 1944) there are more than 10,000 Nisei, including the Hawaiian Nisei, in the armed forces.

"If the relocation program is ended at an early date. [We understand it is now being brought to a rapid close. Editor.] the program itself will show constructive results despite the hardships, expense, and suffering. The bitterness and resentment can be wiped out. Much already has been gained from evacuation, I believe, in that it has enabled the Nisei to break away from complete dependency upon their parents and to take their place in American society. Their dispersal throughout the nation is accelerating assimilation and helping the American public to know them.

"At first sight it may have seemed unjust that the innocent should suffer with the guilty, but as 'Abdu'l-Bahá assures us, the injustice is only ap-

parent, and in the long run perfect justice will prevail. Every misfortune brings its blessing if we but look for it. There are many Nisei, however, who still harbor bitterness and resentment, seeing only the superficial aspects. I am hoping that when you come across such a Nisei, you will be able to help him erase his warped feelings. He is anxious to forget the entire experience; so, befriended and treated as an individual, he will open his heart to you and he will be eager to hear the Bahá'í message.

"The Nisei possesses a distinct cultural difference, a blending of the East and West, which can be used to good advantage in bringing about spiritual unity. The struggle they have had to undergo is making them think independently. More and more are realizing that they must broaden their horizons and strive for better relationships based on religious and cultural values. I can see them becoming an active part of the pattern God laid out for mankind in this new age, when the influence of God will bring love which will unite all the peoples to enrich the world, not destroy it."

* * *

In her article "Bahá'u'lláh, the World Physician" Mabel Hyde Paine presents to the readers of *World Order* the Bahá'í Message in its full and broad aspects, showing what it means alike to individuals and nations. Mrs. Paine has made occasional contributions to *World Order*, one of which, "Bahá'u'lláh as Protector" appeared in our July, 1942, issue. Mrs. Paine has actively served the Bahá'í Faith in her home community of Urbana, Illinois for many years. She is a member of the Spiritual Assembly of that commu-

ity and one of the editors of *Bahá'í News*.

Bahá'ís believe in and reverence Christ as the Divine Revealer of the Will of God. They also believe that Jesus Christ expected and taught that in due time another Revealer in the form of a human temple would appear with a fuller revelation from God which the limitations of the age in which Christ appeared prevented Him from revealing. Marguerite True's article, "Christians Awake!", is a challenge to Christians to investigate the claims of Bahá'u'lláh and find out for themselves whether these claims are true or not. Mrs. True's most recent previous contribution to *World Order* was "Spiritual Housecleaning" in the April, 1945, issue. She is secretary of the National Bahá'í Public Meetings Committee and continues as secretary of the National Bahá'í Contacts Committee. Her home is in Grosse Point, Michigan.

* * *

From time to time we have been publishing appreciative reviews of our Bahá'í literature. In this literature series Marion Holley contributes for this issue an appreciation of the collection of letters written by Shoghi Effendi called "The World Order of Bahá'u'lláh." Miss Holley has been active in Bahá'í work in California and has been for several years a member of the Bahá'í National Teaching Commitee. By profession a social worker, Miss Holley has given particular attention to social questions relating to youth, minority groups, and the issues of war and peace. She has made a number of contributions to *World Order*. Among the more recent ones are "The Growth of the

American Bahá'í Community," her Centenary talk, and "The Call to Unity," a radio script written in collaboration with Shirley Warde and sent out over many stations during Centenary week. Miss Holley recently left this country and is now in England.

Eva Flack McAllister sends her contribution, "Heritage to Youth," from Greensboro, North Carolina, where she went a few years ago as a Bahá'í pioneer.

"Abdu'l-Bahá's Visit to America" is another in the series of Mariam Haney's recollections of the early decades of the Bahá'í Faith in America. Mrs. Haney is living in Washington, D. C. where she serves the Bahá'í Faith in many ways.

Under the title "Can Your Religion Unite the Nation?" Mary McClennen Marlowe invites each reader to answer her searching questions. Previously *World Order* has published several of Mrs. Marlowe's poems under the signature Polly McClennen. Mrs. Marlowe's home is now in Portsmouth, New Hampshire.

The theme—one common faith, one world religion, the only solution for the world's ills and only sure basis for lasting peace—emphasized in both Mrs. Paine's and Mrs. Marlowe's articles is reiterated from a different point of view in the editorial "Greater than Atomic Power" contributed by Bertha Kirkpatrick.

The valuable list of references on race relations assembled by Esther Popel Shaw was sent to *World Order* by Elsie Austin and is printed with the permission of the compiler. *World Order* is grateful for this service to both these friends.

—THE EDITORS

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The Assurance of World Peace

1. THE EVOLUTION OF PEACE

Horace Holley

THE first of what people of to-day would call a "peace society" was not founded until 1815; nevertheless the principle of peace, under different names and forms, has always been men's first concern. Unity is the condition of human survival.

Thus it is possible to see the working out of the peace principle in these various manifestations of the capacity to survive:

a. The development of the stabilized family unit, bringing peace to the individual man and woman, and security to the child;

b. The formation of clans and tribes, eliminating inter-family disputes;

c. The rise of the historic peoples — the Chinese, the Jewish, Persian, etc., when peace was maintained in one area previously held by separate and competitive clans, tribes and city-states, often with religious sanction and meaning, as in the case of the

Amphitruionic Council uniting Greek cities in 1497 B.C.;

d. The Roman Empire, the type of the peace imposed by a central authority after conquest and forceful assimilation into one political system;

e. The Swiss Confederation, 1393 A.D., and the American Federal Government, 1787, signaling the attainment of peace by a number of independent sovereignties through voluntary agreement.

Even a cursory survey of history reveals the fact that "peace" has worn many garbs and spoken many tongues, but whether weak or strong in one case, or local or widespread in another, or voluntary or involuntary in a third, or predominantly political or religious, it has involved at least that minimum degree of unity and co-operation required for the maintenance of human life under any and all conditions. No doubt a

clearer insight into the realm of social value would reveal to us the fact that some of the most vital victories of peace were won in days before the word had attained general significance. Just as the political complexion of peace has been diverse, so has its religious meaning or connection.

a. Judaism sought peace among tribes through devotion to their common race and their common Prophet and Law-giver.

b. In one of its branches Christianity makes peace a matter of doctrinal uniformity under one ecclesiastical authority; in another branch it has produced the dissenting sects in some of which the individual has claimed peace for himself as a loyalty to Christ divorced from social responsibility; in others of which peace has been both a moral and a social ideal to be worked out through reforms of the political and economic institutions.

c. Islám, to a degree not generally realized by western peoples, combined religious and civil authority in a new type of society in which different tribes and sects might find peace under law. Islám did not convert by the sword. The followers of Moses and of Christ could retain their faiths provided they participated in the new and larger ethical domain embraced in Islám. They

were offered terms of a treaty. When they broke the treaty they were attacked if necessary by the military power.

In Europe by the sixteenth century the uniformity of Christendom attained by extension of the Roman empire through the post-empire church body had been replaced by the diversity of the modern nations. The peace effort took on the form of internationalism, the union of the different equal sovereignties represented by secular kings.

During that period we note the following manifestations of peace:

a. Henry IV of France in 1603 put forth a "Great Design" of federal relationships among sovereign states with a representative international body for Europe.

b. In 1694 William Penn published his "Plan for Permanent Peace" in Europe.

c. The philosophy of federalism was expressed by Emmanuel Kant in 1795 in his work on "Perpetual Peace."

In Beal's "History of Peace," an admirable text dealing with the subject up to about the year 1930, we find emphasis laid upon the fact that the French and American revolutions transformed the nature of the state, identifying it with the people in-

stead of with the dynasty, and this transformation of society broadened the concept of peace from political agreement among a few leaders to that of effective human relations among masses of citizens.

With the termination of the Napoleonic wars begins the modern phase of the evolution of peace. This event marks, broadly speaking, the demarcation between the two social eras of agriculture-trade economy and manufacture-trade economy. The religious spirit likewise deepened and intensified, and combined with the spirit of internationalism in effort to prevent economic as well as military conflict.

During the nineteenth century the peace movements undertook measures for popular education, to arouse the masses to the pitch of crusade, and gradually formulated a program urged upon the national governments to carry out, embracing five points:

- a. Arbitration of disputes
- b. International court
- c. Code of international law
- d. International legislation
- e. Disarmament

The force of public opinion and the weight of organized effort seemed to come to fruition with the Czar's call of the first Hague Conference in 1899. Opinion,

idealism and reason could thenceforth express themselves through public policy and an enhanced degree of government responsibility. However, the two Hague Conferences produced the means for arbitrating minor disputes but could not impinge upon the sacred realms of national honor and national interest and hence were unable to produce any new social organism capable of maintaining international peace. Fifteen years after the first Hague Conference, 1914, the outer crash of civilization began, revealing its fundamental lack of spiritual integrity and moral force. Even the terrible fury and destructiveness of that first "world war" could not stay the fatal trend. The League of Nations created an unparalleled opportunity for consultation on international problems, conditions and trends, but the opportunity was employed as a means of postponing the fundamental decision and not as the means of making and carrying it out.

What emerges from study of the evolution of peace is that history reveals the existence of a true criterion for judging the sincerity of the peace effort put forth at any given time. If the peoples, groups or sovereignties concerned create a new and larger organism vested with sovereignty over all

its constituent parts, the work done is peace. If, however, the participating units (whether nations, churches, business firms and labor unions) each insists upon retaining its own independent sovereignty, and together the units create no new and inclusive body, then the work done may be called wonderful but it is not

peace. Treaties, agreements and charters have been made but to be broken, for they are the temporary adjustment of an organism that seeks its own preservation above all things. The union of the nations in one order, a world order and a superstate—this is the ultimate goal of man's evolution of peace.

2. THE NATIONS BUILD THE LESSER PEACE

George Orr Latimer

The concept of a federated world was unfolded by Bahá'u'lláh more than seventy-five years ago in a series of Epistles addressed to the kings and rulers of the world. At that time He pointed out that the sovereign remedy for the healing of the world's ills was the union of all its nations and peoples in one universal Cause. In the Tablets to Queen Victoria the heads of government were admonished to disarm, save in a measure to protect and safeguard their territories; representative government was praised and collective force was to be imposed against any nation by all the others if such a nation took up arms against another. Napoleon III was advised that "the sword of wisdom is sharper than the sword of steel," and Czar Alexander II of Russia was directed: "arise thou amongst men in the name of this all-

compelling Cause and summon, then, the nations unto God." These messages to the rulers appealed for the application of the highest principles governing human as well as international relations.

History records the fact that these appeals for the establishment of some form of a world State were rejected by the crowned heads and the resultant chaos produced two world wars within a period of twenty-five years. The world today has been given its second opportunity to establish peace by political action on the part of the sovereign nations. A number of plans have been proposed for world control within recent years, the latest of which is the United Nations World Organization Plan outlined at Dumbarton Oaks with its two divisions of the Security Council and the General Assembly, which will be

considered at the present international peace congress at San Francisco.*

Any plan for world security based upon a continuation of military alliances resulting from the present world conflict is doomed to failure, for as Mr. Sumner Welles has pointed out in his recent book, *The Time for Decision*, history proves these alliances have lasted but a few years and nations will not be reconciled to being dominated indefinitely by a dictatorship of a few Great Powers. The building of a permanent world peace must be based upon recognition of the moral and spiritual rights of all peoples and nations; it is not sufficient just to establish the mechanics for stopping quarrels between nations.

In order to build the "Lesser Peace" the limited idea of sovereignty as expressed by the proponents of nationalism will have to undergo a revision. The eminent Chief Justice Jay defined sovereignty as the "right to govern." This right is not merely an arbitrary one, but arises out of the nature of any relationship to which it is applied. There can be local, national and international sovereign power at the same time. Nations may be un-

equal in power and influence and impotent in isolation, but they should be equal before the law. A nation does not give up its sovereign power when it enters a world organization. On this point the Senior Judge, United States Circuit Court of Appeals, Tenth Circuit, Honorable Orie L. Phillips amplifies this very important theme in the following statement: "It is an act of sovereignty, not a surrender thereof, to engage in war. It is an act of sovereignty, not a surrender thereof, to enter into an international arrangement to provide a substitute of peaceful processes for war, to create a world order based on law and justice as a substitute for world anarchy. It is a question of how we shall exercise, not a surrender of, our sovereignty if we face the facts and view the alternatives objectively." ("The Proposed International Organization for Peace and Law," January 1945.) The narrow principle of absolute national sovereignty is outmoded as the nations move forward to establish a world order, for the voice and will of the people must find expression at the council table, to insure their future peace and security. This view has been ably expressed by the Honorable Harold E. Stassen in a recent article on "The Cost of Lasting Peace" (*Collier's*, April 21,

*The United Nations Conference, April 25, to June 26, 1945.

1945) wherein he writes: "That we hold that true sovereignty rests in the people, and that there is and must be a law of humanity above and beyond the narrow rule of nationalistic absolute sovereignty. That man is in truth and in fact endowed, not by his nation, but by his Creator with certain inalienable rights."

In the Bahá'í plan for a new World Order, the word "security" implies both a state of mind and a state of affairs. All previous attempts to lay a foundation for lasting peace have failed to recognize the underlying moral principle, a unity of conscience that blazes from the fire of a vital living faith. This security must be vouchsafed to all individuals, communities and nations alike. "The plans of religious leaders," writes Professor Otto Tod Maltery, "to spiritualize the inner man are as essential to any plan as mortar is to bricks." 'Abdu'l-Bahá emphasized this all important principle in a letter to a distinguished minister and classmate of the former President Woodrow Wilson, written at the time the delegates were gathered at the so-called peace chamber at Versailles in 1919, by stating: "Universal Peace will not be brought about through human power and shall not shine in full splendor unless this weighty and important

matter be realized through the Word of God."

The Plan given to the rulers of the world by Bahá'u'lláh calls for a world parliament composed of elected representatives of the people with an International Executive strong enough to enforce the compact entered into by the signatory nations. By general agreement the nations will gradually disarm, retaining only sufficient arms to preserve internal order. However, these governments will contribute a proportionate share of their army and navy toward the formation of an international police force. Each nation will surrender its claims to make war, as well as the right to impose certain taxes, to this supreme commonwealth. The national assemblies of each country will elect the choicest men of its country who are well informed concerning international law and the relationships between governments, men who are aware of the essential social and economic needs of humanity. The number of representatives are in proportion to the population of each country. Their election is to be confirmed by the congress or parliament of each nation. The members of the Supreme Tribunal will be chosen from these delegates so that the will of the people will be fully expressed at the

council table and when a decision is arrived at, either unanimously or by majority-rule, there will be no longer any pretext for objection as both the plaintiff and defendant are properly represented by their duly accredited representatives.

On March 26th, 1945, as the representatives of the nations and peoples of the world were turning their attention to the coming Peace conference at San Francisco, the National Bahá'í Assembly sent a telegram to the President of the United States quoting 'Abdu'l-Bahá's statement on the destiny of the American democracy to establish the foundation of international agreement and expressing the prayerful hope of the American Bahá'ís that the creation of a new world order would appear at the forthcoming conference under his leadership. The following reply from the Department of State, dated April 17, 1945 has just been received:

"I acknowledge the receipt, by reference from the White House, of your telegram of March 26, 1945, on behalf of the American Bahá'ís, in which you express the 'prayerful hope' that the President 'Will be spiritually guided and reinforced to lead the nations and peoples of the world in the inauguration of universal peace.'

"The Department of State shares with the American Bahá'ís the hope that universal peace may be inaug-

urated at the conclusion of this war. As you are doubtless aware, it is the policy of this Government to establish an international organization for peace and security. The attainment of this objective will require the sustained support of an active and informed public opinion, and for this reason, it is heartening to know of the active interest of the American Bahá'ís in the problems of peace and security.

"As of interest to you and your associates, I am enclosing some recently released material on the Dumbarton Oaks Proposals. I believe you will be especially interested in the speech by Mr. Henry S. Villard, entitled 'The Positive Approach to an Enduring Peace.'

"You are assured that the views contained in your telegram have been carefully examined by the appropriate officers of the Department of State, and your courtesy in making them available is very much appreciated.

"Sincerely yours,

"For the Secretary of State;
Francis H. Russel, Chief
Division of Public Liaison"

Mr. Herbert Hoover recently pointed out that the great principles of political rights of nations and men are absent in the proposals of the Dumbarton Oaks conference and he warns of the danger of setting up "a purely mechanistic body without spiritual inspiration or soul." It is to be hoped that the delegates to the forthcoming United Nations Peace Congress will lay the foundation for a world order on a

basis of the noblest principles that have yet animated the minds and hearts of mankind. The fate of the previous effort after the last world war should stand as a guide post for charting the path of the new order away from the shifting sands of national and personal ambitions. Shoghi Effendi has pictured the former failure in these poignant words: "The ideals that fired the imagination of America's tragically unappreciated President, whose high endeavors, however much nullified by a visionless generation, 'Abdu'l-Bahá through His own pen, acclaimed as signalizing the dawn of the Most Great Peace, though now lying in the dust, bitterly reproach a heedless gen-

eration for having so cruelly abandoned them."

World peace and world organization are not impracticable. There is a great power latent in human endeavor which is guided by the power of the Word, but an indomitable determination and ceaseless vigilance and endeavor are required to achieve this goal. When the political foundations for the "Lesser Peace" are firmly established so that war, as a means of settling disputes, is disbarred forever, then humanity may look forward to the day of the "Most Great Peace," promised by Bahá'u'lláh, — the ultimate achievement of the organic and spiritual unity of the entire human race.

3. THE MOST GREAT PEACE

Dorothy Baker

'Abdu'l-Bahá said, "There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of Universal Peace . . . but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

"Therefore His Holiness Bahá'u'lláh, fifty years ago, expounded this question of Universal Peace at a time when He was confined in the fortress of 'Akká

and was wronged and imprisoned. He wrote about this important matter of Universal Peace to all the sovereigns of the world, and established it among His friends in the Orient. The horizon of the East was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time His Holiness Bahá'u'lláh shone forth like the sun from the horizon of the East and illumined

Persia with the lights of His teachings."

Nor is His prophetic challenge lost. Across the bay from 'Akká in the city of Haifa there lives today the great-grandson of Bahá'u'lláh Himself, first guardian of the Bahá'í Faith, Shoghi Effendi, whose World Order Letters have cast a brilliant searchlight on the path to peace. The community of Bahá'u'lláh has spread its wings over sixty countries and seventeen dependencies. Its unifying teachings are disseminated in over forty languages, and within its own ranks are to be found thirty races, all classes, and a vast diversity of gifts. Its influence in press and radio, forum and platform is gaining ground. The uncompromising unity of its own membership assures the world that men can live together despite differences of color, nationality or creedal inheritance, and this in itself is an assurance of the world's peace.

Meanwhile the forces of unity, stirred by the pen of a mighty Prophet, have swept from prison to palace and gradually permeated the world. In His Tablets to the kings, Bahá'u'lláh seventy years ago enjoined upon them a vast, all embracing assembly, one universal language, and one common script, reduction of armaments and excessive expenditures, a representative form of govern-

ment, a world tribunal, abolishment of racial, national, and religious prejudice, equality of men and women, and the adherence to one common Faith. World force for the common safety was likewise advised. "Should any one among you take up arms against another," He said, "rise ye all against him." Shoghi Effendi writes, "The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united . . . a world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation — such is the goal towards which humanity, impelled by the unifying forces of life, is moving."

A few were not careless of Bahá'u'lláh's clarion call. The revered Queen Victoria of England received the Message with

great sympathy, and her granddaughter, Queen Marie of Roumania has had the historic distinction of being the first of Royalty to embrace the Faith. She has written: "The Bahá'í teaching brings peace and understanding." "It is like a wide embrace." "To those in search of assurance, the words of the Father are as a fountain in the desert after long wandering."

Many of the monarchs and religious leaders bluntly opposed the call; others were preoccupied. In vain the great Prisoner of 'Akká pleaded with them to regard the things of the earth as transitory and worthless. "The generations that have gone before you," He reminded them, "whither are they fled? And those round whom have circled the fairest and loveliest of the land, where now are they?" "Your lives pass away as the winds pass away, and the carpets of your glory are folded as the carpets of old were folded."

His voice alone seemed to be the Voice crying in the wilderness with grave warnings. "The world is in travail, and its agitation waxeth day by day . . . and when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake."

Indeed, so dark are the warn-

ings, descriptive of the heart-shattering suffering that must purge and purify an unregenerated and careless world, that without His promise of God's ultimate design we might well find ourselves hopeless in the face of our own holocaust of madness. "Soon will the old order be rolled up, and a new one spread out in its stead." "War shall cease between nations," explains 'Abdu'l-Bahá, "and by the will of God, the Most Great Peace shall come; the world will be seen as a new world, and all men will live as brothers." "The Call of God, when raised, breathed a new life into the body of mankind, and infused a new spirit into the whole creation. It is for this reason that the world hath been moved to its depths, and the hearts and consciences of men been quickened." "Ere the close of this century and of this age, it shall be made clear and evident how wondrous was that spring-tide, and how heavenly was that gift."

Has religion a part to play in the "Most Great Peace"? Bahá'u'lláh's answer rings around the world: "That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common

Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This verily is the truth, and all else naught but error." Religion is the soul of world order. The old world is divided into more than a thousand "souls." Sect upon sect has arisen, each striving to reform religion. Christ said, "Every kingdom divided against itself is brought to desolation; and a house divided against itself falleth." It is evident that sectarian religion cannot create a whole world soul. "Who, contemplating the helplessness, the fears and miseries of humanity in this day, can any longer question the redemptive love and guidance?" The Revelation of Bahá'u'lláh comes to us as an unfoldment of the Plan of God for our time, "divine in origin and all-embracing in scope." We can only recall with deepest gratitude the long years of exile and suffering in the path of God of One who turned from the world to write the Tablets to the kings. We can only "shout for joy" with Carmel, the scene of His exile, that historic mountain of the Jews where the "Law of God" was to "come unto Zion" in the "latter days." Ours to thank God with contrite hearts that a World Faith has been born,

suffered its martyrdoms, and lived to encircle the earth with hope and wisdom.

And what can a World Faith do? It is the work of World Faith today to re-fire the dying spirit, to give birth to the consciousness of the oneness of mankind, and to provide the power and form of peace in brilliant, indestructible pattern. Of the first 'Abdu'l-Bahá said, "Material civilization is like the body. No matter how infinitely graceful, elegant, and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made clear that the world of mankind is in need of the breaths of the Holy Spirit." The forces of irreligion, sweeping over the world today, often in militant, aggressive forms, give ample proof that "the vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it. The corrosion of ungodliness is eating into the vitals of human society; what else but the Elixir of His potent Revelation can cleanse and revive it?" "Religion is the greatest of all means for the establishment of order in the world and for the peaceful contentment of all that dwell therein." True religion is the

Most Great Peace.

Of the birth of the consciousness of the oneness of man He said, "Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas, and convictions of the children of men." The false gods of racialism and nationalism have so far perverted the masses that nothing short of a complete reversal of thought can save us from such aftermath of the war as may prove totally destructive. "Be as the fingers of one hand," commanded Bahá'u'lláh, "and the members of one body." Such an emphasis is the need of the hour.

The third necessity is a new and universal pattern. For Bahá'u'lláh, according to Shoghi Effendi, "has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these, He, as well as 'Abdu'l-Bahá after Him, have, unlike the Dispensations of the past, clearly and specifically laid down a set of laws, established definite institutions, and provided for the essentials of a Divine Economy. These are des-

tined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth."

Everyone is today aware that unorganized aspiration cannot unite the world. Let us examine the pattern of Bahá'u'lláh with unprejudiced eyes. Every major Prophet of God releases an emphasis according to the crying needs of His time. For example, Moses taught righteousness as an emphasis; Jesus stressed personal mercy. Muḥammad taught submission to God because of the lawless condition of His people. Today the emphasis of God's Law is unity. "In every dispensation the light of divine guidance has been focussed upon one central theme," explains 'Abdu'l-Bahá. "In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing features of His Law is the consciousness of the Oneness of Mankind." Unity is not just a principle today; *unity is a Law!* The command of God has gone forth, and with it the power to see it through. Out of our chaos a Voice has been heard, a Voice above the false gods of racialism, nationalism, and mili-

tant atheism, a Voice ringing with authority, a Voice that is the Law that alone can set in motion new and far-reaching social trends.

How often in the past the divinely revealed Laws have set in motion social trends destined to completely re-shape the affairs of men. Who shall dare to limit the effect of the ten commandments of Moses? Who can deny the effect of the Laws of Jesus? Who can fail to see the rise of the Arabic people in the middle ages, following the proclamation of Muḥammad's Law? Every stability we claim must acknowledge as its source the coming of divine Law to a people. A single example is the working week. What a factor in social well being is the Law of Moses for a sabbath day of rest and worship. Or the institution of marriage. Millions have obeyed, though often ignorant of the Biblical source of such a social obligation. Gigantic trends, born of the Word of God, periodically sweep forward an ever advancing civilization.

Government without law is anarchy. Even the lesser or political peace must have its charter. The Book of Laws of Bahá'u'lláh has been called the Charter of the Most Great Peace. "Blessed is the man," wrote Bahá'u'lláh, "who will read it and ponder the verses." "Ere long will its sov-

ereign power, its pervasive influence, and the greatness of its might be manifested on earth." In addition to the emphatic command to social unity, we find laws prescribing prayer and fasting, laws condemning intoxication and the use of opiates, prohibiting beggary, slavery, gambling, and such ritualistic observances as penance, monasticism, confession, and professional priesthood; providing for marriage and controlling divorce, governing taxation, inheritance, and treatment of criminals; commanding universal education, fellowship with all religions, and complete obedience to governments; exalting serviceable work to the plane of worship, and exhorting the people to cleanliness, honesty, chastity, hospitality, courtesy, forbearance, justice, and a clean and wholesome life. Such laws strike at the roots of our modern corruptions. Already their leaven is spreading.

Following upon the revelation of His laws, Bahá'u'lláh, mindful of the intense spirit of division rampant in the world, forged a unity capable of succeeding Him. Two institutions He gave to the world, by which His laws and teachings could be applied and preserved from corruption.

Foremost in importance, and closely linked to the heart of the Revealer Himself, is the institu-

tion of His own hereditary succession. It fell to 'Abdu'l-Bahá, His eldest son, and the appointed Center of His Covenant, to gather together the bereaved handful of His followers after His passing. Without 'Abdu'l-Bahá, these followers, persecuted by enemies within and without, grief-stricken and bewildered by the loss of their adored One, might well have lost, not only their own identity, but the chosen pattern for world unity so recently entrusted to them. 'Abdu'l-Bahá was everywhere. By pilgrimages of newly awakened souls of the western world to the sacred soil of 'Akká, by written Tablets to all lands, and by means of an historic journey westward in 1911 and 1912, 'Abdu'l-Bahá lent His spiritually transforming presence to the friends of God, serving at once the closely knitted community of Bahá'is themselves, and implanting the seeds of the education for peace that was to progressively flower in a League of Nations, and eventually a Federation of the World.

With the passing of 'Abdu'l-Bahá in 1921, the need, far from growing less, became greater with the rising tide of sharp spiritual and social differences in the world at large. The guardianship of the Faith, implied in the Book of Laws, became a fact in the Will

and Testament of 'Abdu'l-Bahá, who appointed as first guardian, his grandson, Shoghi Effendi. In this remarkable document each passing generation of Bahá'is receives its assurance of leadership by a lineal descendent of Bahá'u'lláh. Each generation will enjoy, in its guardian, complete protection from schism. In him will be vested the right of interpretation of the Word, and to him is given the promise of the direct guidance of God. Thus the Ocean of Truth chooses its tributary in the Day of Unity. The voice of division is stilled; compromise and sectarian corruption are banned in an age that has torn into countless sects the essential truth of the ages.

If the succession is important in the preservation of the truth, legislation is no less needed for the application of the laws. The second pillar of the new society is an institution specifically set forth by Bahá'u'lláh for the government of His world community; namely the Universal House of Justice, to be selected by the people of all countries, having the Guardian as its permanent head, and to be vested with final authority in all matters. Such universal representation, freedom of selection, and strength of authority combine to create an organism in which stability is

perfectly blended with freedom.

Completely representative government in religion, for the people and by the people, without professional clergy, and on a world-wide scale, strikes a new note in religion. Alfred Martin wrote significantly; "Who shall say but that just as the little company of the Mayflower, landing on Plymouth rock, proved to be the small beginning of a mighty nation, the ideal germ of a democracy which is true to its principles, shall yet overspread the habitable globe; so the little company of Bahá'ís, exiled from their Persian home may yet prove to be the small beginning of the world-wide movement, the ideal germ of democracy in religion, the Universal Church of Mankind?" The elements of its principles and its government are the elements of the Most Great Peace.

It is not for us to say by what steps the world at large will adopt the laws and institutions of a new-born Revelation. Nor can we prophesy how long will be the period of the half light, encompassed as it is by the confusions and fears of a bitterly disillusioned humanity. But it is for the Community of God to offer three gifts without price or limitation: It will continue its education for peace. It will continue to conduct its ordered life on the

practical basis of example, that all the world may witness a God-directed autonomy of fusion in race, class, creed, and nationality, without compromise or fear; for here lies an evident assurance of the world's peace. It will maintain a pattern, divine in origin and all-embracing in scope, which if chosen by the world, could outlaw war, and maintain in its own essential unity the God-given rights of the individual and of society. At no time will such a pattern permit or condone opposition to any government. At all times its very being will continue to be the sign of fellowship and loving association with all religions. "The method it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watchword is the unification of the human race; its standard the Most Great Peace."

And in conclusion, let us all take heart and see the hand of God in every matter. We have only to look about us to discern God's bow of promise. In what other age has popular education swept the earth? When, previous to our present time, have men walked the ocean beds and plumbed the stratosphere? In what other age has science hurled together the very ends of the earth?

In which previous dispensations has the light of God entered in a single century seventy-eight countries, on all five continents and some of the islands of the seas?

"The Revelation of Bahá'u'lláh, whose supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should if we be faithful to its implications, be regarded as signaling through its advent the coming of age of the entire human race." We can no more divorce His mission from the social problems of our time than we can divorce religion from life or God from human affairs. If religion is life, religion then is

economy, race relations, public safety, government, and moral living. Religion is civilization. At our very gate stands the first universal civilization, clothed in the Most Great Peace. The forces, powers and instruments by which we may forge a new world are in our hands. "So powerful is the light of unity that it can illuminate the whole earth." "War shall cease between nations, and by the will of God, the Most Great Peace shall come; the world will be seen as a new world, and all men will live as brothers."

These three talks on the general theme "The Assurance of World Peace" were given in Foundation Hall, Bahá'í House of Worship, Wilmette, Illinois, on April 29, 1945.

PRAYER

Silvia Margolis

Lest our tongues incline us to chatter,
 Our spirits to scorn misbeliefs;
 Lest our children, untaught of the Lord,
 Betray one another like thieves;
 Lest our hearts wax like iron sinew,
 And like brass the souls of our youth—
 God, give us the will and the courage
 To search out and follow the Truth!

Palestine

IT IS recorded in the Bible that one of the signs of the Day of God and the resurrection of the spiritual teachings of the Christ would be the return of the Jews to the Holy Land. In the past half century the Jews have been returning to their homeland and Palestine is at present actually undergoing a rebirth. Colonization is making the desert blossom so that the contrast between the desolate spots inhabited by the Arabs and the active areas being rebuilt by the Jews is quite apparent.

Since the promulgation of the Immigration Ordinance (1920) there has been a large influx of Jews. By hard labor these pioneers have wrestled with stubborn soil and battled disease and starvation with the ultimate success of settling desert and swamp country. Many Jewish agricultural settlements formed on unpromising land have transformed the waste land into flourishing plantations of vine, almond and orange, and of timber trees of pine and eucalyptus. Modern and democratic Palestine has taken her place in the global war so actively that for the time being

the religious associations of the Holy Land are being overshadowed. The economic and political emancipation of Palestine was initiated in 1917 when General Allenby captured Jerusalem. As a result Palestine became a mandated territory of the British Empire with Jerusalem as its capital. Prior to this time Muslim rule had reigned for a long period of history.

Thirty-three centuries of history have shown how the city of Jerusalem has suffered both at the hands of nature and man. She has been rocked by earthquakes and sacked by invaders. Poised on the watershed between desert and sea, the city is a most natural meeting place of East and West. She has borne all this harsh treatment bravely, and remains in her unique position a Holy City. It is said that she has passed from one religion to another six times.

It is interesting to Bahá'ís to note the unawareness of the importance of Haifa in the written histories of Palestine. *Encyclopaedia Britannica* states that it is to become the chief seaport of Palestine because of its fine

natural reef-free anchorage for ships. It is the principal harbor of export for Hauran wheat and the products of Trans-Jordania. In the last twenty-five years it has been transformed into a city of modern manufactories and apartment buildings. The Jews have returned and brought this material growth. But mention is seldom made of Haifa's religious significance other than its being at the base of the ancient and hallowed Mount Carmel. Few people know that there is the Shrine of the Báb and 'Abdu'l-Bahá and the home of Shoghi Effendi, the first Guardian of the Bahá'í World Faith.

Haifa's twin city, 'Akká, has particular religious significance because it was to its plains that Bahá'u'lláh was exiled by the Turkish government and it was there that He wrote His letters to the chief rulers and sovereigns of the world warning them of the coming of the great war if they remained heedless of God's revelation for this day.

About thirty years ago 'Abdu'l-Bahá said that in the future 'Akká and Haifa would be joined into one mighty metropolis, "one of the first emporiums of the world." The great semi-circular bay between these two cities would be made into the finest harbor and great vessels from all over the world would bring thousands of

people to this port. The mountain and plain would be built up with modern buildings, industries and philanthropic institutions. "The entire harbor from 'Akká to Haifa will be one path of illumination . . . Mount Carmel itself, from top to bottom, will be submerged in a sea of lights." "The flowers of civilization and culture from all nations will be brought here to blend their fragrances together and blaze the way for the brotherhood of man."

Four great Faiths have been nurtured in Palestine since the recording of history: the Jewish, Christian, Muslim, and Bahá'í. The latter, the Bahá'í Faith, emerging from its infancy since its beginning in 1844, has passed through its Heroic Age of Fore-runner, Prophet, and Exemplar, and now is building the structure of "its world-encompassing administrative Order" under the guidance of the first Guardian. Freedom from restrictions through the emancipation of Turkish rule in Palestine gave the Bahá'í Cause its chance to clearly show its purpose and its institutions.

The Holy Land, now liberated, harbors the Center and Heart of the World Faith of Bahá'u'lláh. The Bahá'í Faith discloses the eternal Bounty of God and the future progress of humanity.

—G. K. H.

Deep Shadows in the Orient

DUART BROWN

WHEN I was seventeen I sailed away as an ordinary seaman on a freighter to the Orient. That was long ago, in 1930 to be exact, but the eyes of youth are bright and searching; they see much beneath the surface what other people miss, and store it in a photographic memory. And on that voyage I saw the shadows of things to come; dark and deep shadows that will remain after this war is over to forecast more terror unless we learn to face the evil facts and drive their causes away.

Remember that 1930 was the last year of peace before the beginning of the storm that was World War II. In 1931 the Japanese struck into Manchuria and the long struggle was on.

I remember the green lovely hills of Kyushu, the southmost Japanese Island as we passed them to southward, rocking on the huge swells of a distant typhoon. The quaint fishing boats bobbed in the clear ocean water and their sails fluttered butterfly-like in the fresh morning breeze. To me on that day Japan was a fairy kingdom like a pretty picture painted on a wall, and I did not dream of the possibility of the deep laid plans of a mili-

tary caste for world conquest.

But in the great cities of Shanghai and Hong Kong in China and Haiphong and Saigon in French Indo China I saw the concentrated human misery of the ancient east and I was deeply troubled. The myriad thousand sampans of the dirty Whangpo River below Shanghai were not meant for the dignity of human life and the shock was great to see a disease-struck family of ten living beneath a six by twelve foot matt roof. Children and their parents swam and dived in water thick with garbage and sewage and with dead bodies floating by which they unconcernedly shoved out of the way. When I told my violent reactions to the Danish mate, who was leaning over the rail with a long "che-root" clamped between his yellowed lips, he laughed and scornfully said: "They're only Chinese rats!" Then it was that I first learned the vast hopeless fatalism of the swarming millions of yellow men and the indifference of the white westerner to their fate.

In the cities I saw a wealth and luxury side by side with the pitiful mud hut and the protruding ribs of abject poverty.

To see a large heavy jowled man covered with silks and with diamond rings on his fingers climb, helped by obsequious servants, into a ricksha hauled by a man like a scarecrow was to the soul of youth as repugnant as mixing oil with ice cream.

In Shanghai my companions threw pennies in the streets and laughed as Chinese children of both sexes fought and clawed for the pitiful metal. In Haiphong, where half of the population seemed to be diseased beggars or screaming ricksha coolies, I stared in horror as an ulcer-covered woman lifted a nearly dead baby toward me with its neck hanging by a thread and mumbling through toothless gums for alms. Yet on the same street were beautiful frescoed buildings, green lovely parks, dashing French officers in many-colored uniforms, and handsome benign-looking officials in Panama hats and speckless linen suits.

At the little coastal port of Kamfa near the China-French Indo China border our ship was loaded with anthracite coal by hand. Day and night a line of coolies chanting monotonously climbed the improvised bridge to a point above the after hold from whence they poured baskets of coal into the darkness below. On and on they worked until some poor half-starved creatures

fell exhausted by the side. Yet even while they worked, on the dock beside them other workers were preparing the traveling crane and the endless bucket machine that in a few more days would make the coolies' job out of date and useless. When I asked, I found that no one cared what would happen to those small Chinese coal luggers and their families. Yet I had smiled at them and they had smiled back showing the light of human brotherhood in their eyes.

In another part of Kamfa we found the sturdy independent fishermen building their own boats by hand and without nails to help them wring a hardy livelihood from the sea. In their faces was the courage and wisdom and gentle happiness of those who created useful things. Their wooden houses were clean and well thatched; their women and children happy with laughter. These were men to make the backbone of a nation yet they were the same people as the Chinese I had seen begging half-starved and disease-ridden in the city streets.

I found more of the same sturdy independent folk in the villages and towns of the Philippines and less of the squalor and ignorance and pain. Yet even there one saw too often in the dark liquid eyes of Orientals the

bitter resentment for being treated as if they were subhumans by the self appointed "superior" whites.

It was while going down the Red River in a sampan from the French Indo Chinese capital of Saigon all one long wonderful night that I glimpsed the Oriental soul. We moved among funeral barges filled with mourners. The black water of the river was fired with phosphorus like the milky lights of wandering ghosts and the red glare of torches that were flung periodically out of the barges lit up a scene with the fantastic beauty of a strange dream. Women with high piled black coiffures and dead white powdered faces bowed and wailed with rhythmic unity while giant, stolid boatmen, their naked torsos gleaming bronze in the torchlight, stood up to work the long black sweeps. Musical instruments made from gourds and bamboos strummed and wailed a heart-breaking tune while through the air, solid as fist blows, came the savage beat of the drums. A dancer rose to sway and bow and twist with the slow careful movements the oriental seems to love and always the wailing and the drums went on and on.

There was a genuine feeling one heard in the paroxysms of

grief for this one man who had died and yet one sensed that it was not for him as an individual that they wept. The people of the orient who so callously seemed to watch the dead float by on their rivers have souls that seek an outlet from the rigid poverty of their lives. Music, drums, night, a unity of purpose, brings to them the same happiness that comes to all men when they forget self and think first of others even if only to weep over the death of a relative.

Is it not the task of the individual Bahá'í to teach to all men that sensitive souls rest in the bodies of those of different color and race than us? These souls are equal before God regardless of race or creed, and each has the power to be touched by the fire of love and devotion for all mankind. While squalor and filth and disease and ignorance exist anywhere in the world, we bearers of the new world faith must strive to end it. Even as I in my youth saw the current of a second world war stirring in the oppressed East, so in my middle age shall I see those currents stirring again unless the love we generate to replace the contempt and indifference of the past be strong enough to prevent the flood.

The Bahá'í Faith in America to 1912

ALBERT R. WINDUST

IN PRESENTING the subject assigned to me, mention shall be limited to a few historic facts recorded and preserved in the Bahá'í Archives and Writings, together with certain other activities it has been my privilege to observe—and in some measure participate—since 1898, the year it was my pleasure to hear of and accept the Bahá'í Faith.

As is now generally known, mention of the Faith and its Great Founder, Bahá'u'lláh, was first voiced in America at the Parliament of Religions held at Chicago during the World's Columbian Exposition in 1893, through the reading of a paper prepared and sent by Rev. Henry H. Jessup, D. D., of the American Presbyterian College at Beirut, Syria.

In 1894, the Message of the Coming of this unique Personage was given to a small group of interested souls in Chicago, by a Syrian named Ibráhím Khayru'lláh, who heard of the Faith from a Bahá'í teacher in Cairo, Egypt. Of this group, four accepted its Message, thereby becoming the first registered

Bahá'ís in the Western World. One of these souls was the stout-hearted Thornton Chase whom 'Abdu'l-Bahá, eighteen years later, declared to be "the first American believer".

During the following five years, from 1894 to 1899, hundreds of men and women in many cities of North America heard the glad-tidings and were enrolled as believers. The three localities known to be the earliest to receive the Message in the United States, and are so recorded, reveals the following data:

<i>Cities</i>	1894	1895	1896	1897	1898	1899	<i>Total</i>
Chicago, Ill.	4	5	37	192	264	211	713
New York, N. Y.		1	3	5	124	124	257
Kenosha, Wis.					18	59	135 212

Toward the end of the year 1898, Khayru'lláh left the United States for 'Akká, Palestine, his first visit to 'Abbás Effendi, "The Master", as 'Abdu'l-Bahá was then known. Upon his return it soon became apparent that his attitude had changed, with the result that great numbers fell away from the Faith. It was reported privately that during Khayru'lláh's stay in 'Akká, he spoke of his

Address delivered May 23, 1944, on the program of the Bahá'í Centenary, May 19-25, 1944, Wilmette, Illinois.

achievements in giving the Message to hundreds in the United States, and supplicated "The Master" to make him the Chief of the Cause in America. To this request 'Abdu'l-Bahá is said to have replied: "We have no chiefs, we are all servants at the Holy Threshold, and I am the Servant of the servants." Evidently, this ambition for leadership became the undoing of Khayru'lláh, who soon after his return separated himself from those who would not accept his views. Later, he became associated with the arch-enemy of the Faith and was shunned by those whose eyes were opened to what had happened.

Thus 1894 to 1898, was a period of great rejoicing, while the year 1899 was one of testing and deep tragedy to many.

During the years 1900 through 1903, 'Abdu'l-Bahá sent messengers and teachers to enlighten and strengthen the comparatively few remaining believers. They were: Hájí 'Abdu'l-Karim-i-Tih-rání, Hájí Mírzá Hasan-i-Khur-ásání and Mírzá Assadu'lláh. The first named had given the Message to Khayru'lláh and had made an effort to show him the evil of his attitude, but to no avail. This teacher delivered addresses in New York City and Chicago which proved a powerful spiritual uplift for the faith-

ful believers. These messengers were assisted by Bahá'í interpreters and translators familiar with Persian and a fair knowledge of English. They were: Anton Haddad, Hussein Rouhy, Mírzá Buzork, Mírzá Raffie and Ámeen Fareed. Later came the disciple of Bahá'u'lláh, the renowned scholar Mírzá Abu'l-Faḍl, ably assisted by 'Alí Kuli Khán as his interpreter and translator.

The services rendered by these outstanding servants during the months following the storm of tests, became a solid foundation for the establishment of the Faith in the Western World. At this time, in the city of Chicago, the first "House of Justice" was established in 1901, its members elected for one year, followed by the "House of Spirituality" in 1902, its members elected for five years—the first of a series of Spiritual Assemblies which today cover the North American Continent from coast to coast.

Shoghi Effendi, the Guardian of the Faith today, writing some years ago in one of his letters, referred to the first mentioning of the Cause at the Parliament of Religions in 1893, and also to Khayru'lláh, as follows:

"Of pomp and circumstance, of any manifestations of public rejoicing or popular applause, there were none to greet this first

intimation to America's citizens of the existence and purpose of the Revelation proclaimed by Bahá'u'lláh.

"Nor did he who was its chosen instrument [Khayru'lláh] profess himself a believer in the indwelling potency of the tidings he conveyed, or suspect the magnitude of the forces which so cursory a mention was destined to release.

"Announced through the mouth of an avowed supporter [Jessup] of that narrow ecclesiasticism which the Faith has challenged . . . the Message of the Most Great Name, fed by streams of unceasing trial and warmed by the sunshine of 'Abdu'l-Bahá's tender care, has succeeded in driving its roots deep in America's genial soil, has in less than half a century sent out its shoots and tendrils as far as the remotest corners of the globe, and now stands, clothed in the majesty of the consecrated Edifice it has reared in the heart of that Continent, determined to proclaim its right and vindicate its capacity to redeem a stricken people. Unsupported by any advantages which talent, rank and riches can confer, the Community of the American believers, despite its tender age, its numerical strength, its limited experience, has by virtue of the inspired wisdom, the

united will, the incorruptible loyalty of its administrators and teachers, achieved the distinction of an undisputed leadership among its sister communities of East and West, in hastening the advent of the Golden Age of Bahá'u'lláh."

In the series of Tablets revealed by 'Abdu'l-Bahá during the years 1916 and 1917, first published under the title *The Unveiling of the Divine Plan* (later known as America's Spiritual Mission), we find in one addressed to the Central States, these words:

"These twelve Central States of the United States are like unto the heart of America; and the heart is connected with all the organs and parts of man. . . . Now, praise be to God, that Chicago and its environs from the beginning of the diffusion of the Fragrances of God, have been a strong heart. . . . The call of the Kingdom [in the Western Hemisphere] was in the beginning raised from Chicago. . . . Up to the present time [1917] every movement initiated in Chicago, its effect was spread to all parts and to all directions; just as everything that appears in and manifests from the heart influences all the organs and structures of the body. . . . The first Mashriqu'l-Adhkár in America was insti-

tuted in Chicago . . . likewise, the general Annual Conventions, the foundation of the *Star of the West* [The Bahá'í Magazine], and the Publishing Society . . .”

We abruptly pause at the mention of these four institutions to inform our listeners of certain facts leading to their initiation in the early days of the Faith in America.

The Mashriqu'l-Adhkár

(The Dawning-Place of the Mentions of God)

During the early part of the first five-year period of service [1902-1907] by the twelve men elected to the “House of Spirituality” in Chicago, at its meeting on March 7, 1903—inspired by the news of the building of the first Mashriqu'l-Adhkár in 'Ishqábád, Russia,—the eleven members present supplicated 'Abdu'l-Bahá concerning the erection of a Bahá'í House of Worship in America.

From that historic document we quote as follows:

“The members of the House of Spirituality assembled together . . . supplicate with humility and submissiveness . . . that in these parts and regions there may arise a Mashriqu'l-Adhkár, built in the Name of the Glorious God. . . . We turn our faces to the Holy Threshold and in the dust before the feet of all the

beloved of God, we pray to God, the Merciful, the Generous . . .

“O our Gracious Master, the Beloved! . . . We supplicate before Thee Who art the Servant of God and the Center of His Covenant: We implore from Thee the Mashriqu'l-Adhkár, and from Thy precious lips, on the part of God, the Merciful, that Creative Word which is the Command that it be—and, it is! . . . Permit us to begin the blessed undertaking of the Mashriqu'l-Adhkár in Chicago. . . . In joy and hope that Thou wilt grant our supplication, the eleven members present raised a starting fund of eleven hundred dollars. . . . Humbly Thy servants, —THE HOUSE OF SPIRITUALITY.”

Two months later, in May, a Tablet acknowledging the supplication was received. After mentioning the names of the eleven members together with inspiring words of greeting, 'Abdu'l-Bahá wrote:

“I perused your recent letter dated March 7, 1903, and my heart was filled with joy through its beautiful meanings and its eloquent contents. Truly they were suggested by the breaths of confirmation from the Glorious Lord.

“O friends of 'Abdu'l-Bahá and his co-sharers and partners in the servitude of the Lord of Hosts! Verily the greatest

affair and the most important matter today is to establish a Mashriqu'l-Adhkár, and to found a Temple from which the voice of praises may rise to the Kingdom of the Majestic Lord. Blessings be upon you for having thought to do so and for intending to erect such an Edifice, advancing all in devoting your wealth in this Great Purpose and in this splendid work. You will soon see the angels of confirmation succeeding you and the hosts of reinforcement crowding before you."

In a second Tablet, also received in May, 'Abdu'l-Bahá wrote:

"Verily, I herald unto you the confirmations which will sustain you, by the Mercy of your Lord, for ye have arisen with all your power to serve God's Cause in that vast region. Ponder over this great Bounty and manifest attainment. . . . Verily, you are the first to arise . . . exert your energy in accomplishing what ye have undertaken so that this glorious Temple may be built, that the beloved of God may assemble therein and that they may pray and offer glory to God for guiding them to the Kingdom."

During the years that followed, the Bahá'ís were as children, growing gradually in knowledge and firmness in the

Faith. Although the members of the House of Spirituality seemingly made little headway with the Temple project some progress was made.

Four years passed until early in the year 1907, Mrs. Corinne True of Chicago went to 'Akká to visit 'Abdu'l-Bahá, carrying with her a petition signed by hundreds of believers, suggesting a Convention be called to stimulate greater interest in the building of the Mashriqu'l-Adhkár. 'Abdu'l-Bahá commended the petitioners and Mrs. True, who returned filled with zeal and the fire of the spirit. The House of Spirituality, cooperating with her, sent forth an invitation to their fellow-believers in various parts of the country, with the result that representatives from many communities met in Chicago in November, 1907. This gathering was the forerunner of the annual conventions.

The Annual Conventions

The first general Convention of the Bahá'ís was held in Corinthian Hall Masonic Temple, in March, 1909. The Bahá'í Temple Unity — forerunner of the National Spiritual Assembly of the United States and Canada — came into being during the sessions of that Convention.

With the outstanding enthusiasm and labor of Mrs. True

and those representative gatherings, the Temple project soon absorbed the minds and hearts of the Bahá'ís of America. She is present here this evening and I am sure we all rejoice with her that she has lived to see the Temple erected. It is the "Mother Temple" of the Western Hemisphere, and we sense many meanings when we hear the friends lovingly refer to her as "Mother True".

As a member of that body of men of long ago—and one of the committee to draft the supplication to 'Abdu'l-Bahá—I hereby testify that they, and we, have witnessed a remarkable phenomenon. Was it to awaken in the Bahá'ís a realization of the equality of men and women—a principle stressed by 'Abdu'l-Bahá during His visit in 1912, when women were first elected as members of Spiritual Assemblies?—or, was it the fulfilment of the prophetic utterance of our beloved Master that that Body would "soon see the angels of confirmation succeeding, and the hosts of reinforcement crowding before them"?

The Publishing Society

The first members of the Publishing Society were Arthur Agnew, Charles Greenleaf and Frank Hoffman. We believe that the publishing work was inaug-

urated by Mr. Agnew. As early as 1900 he was supervising the printing of the booklet, "Addresses of 'Abdu'l-Karím" delivered in New York City and Chicago, at the Hollister Brothers press where he was employed as bookkeeper. In 1901, the beautiful "Album of Views" of Akká, Haifa, Mt. Carmel and other places, was produced by the Society. From that time until 1907 many pilgrim's notes, pamphlets and Tablets of Bahá'u'lláh and 'Abdu'l-Bahá were published, including Paul Dealy's "Dawn of Knowledge and The Most Great Peace".

In the year 1907, Mr. Agnew, Mr. Chase and Mr. Scheffler visited 'Abdu'l-Bahá, carrying with them a compilation of translations of Tablets of 'Abdu'l-Bahá—enough for one volume—and presented the idea of their publication to Him. These were from the Archives of the House of Spirituality, the result of a project initiated by that body in the year 1904. To this 'Abdu'l-Bahá gave consent. In 1907, the librarian, Mr. Windust, a printer by trade, was also made a member of the Publishing Society, and by the end of 1908 a sufficient number of Tablets had been received to produce three volumes. During the first four months of 1909, he devoted his entire time to the supervision of

the typesetting, makeup and electroplating of the volumes, together with Thornton Chase's book, *The Bahá'í Revelation*.

In the year 1911, during the convention of the Bahá'í Temple Unity, the matter of re-organizing the Publishing Society was considered. This was due to the serious illness of Mr. Agnew, who with his wife had, for many years, devoted their services to the distribution of the twenty-five Bahá'í publications produced up to that time. Miss Mary Lesch came forward to carry on this important work, and served for over ten years. Many of the books were reprinted, and the two volumes of the addresses of 'Abdu'l-Bahá in America, entitled *The Promulgation of Universal Peace*, compiled and edited by Howard McNutt, were produced. The following years of devotion and service rendered without remuneration by Miss Lesch to the Publishing Society were most valuable and outstanding. After the passing of 'Abdu'l-Bahá this activity came under the Administration of the National Spiritual Assembly.

Star of the West
(The Bahá'í Magazine)

In the month of September, 1909, at the residence of Thornton Chase, a number of the Bahá'ís were invited to meet in

consultation regarding the founding of a Magazine. After discussion it was decided it could be inaugurated in Chicago. Editors were selected, a publication committee appointed, secretaries enrolled and an art editor suggested.

Then unlooked for conditions arose. Mr. Chase was requested by the Life Insurance Company he represented, to leave Chicago and establish a branch office in Los Angeles, California, and soon moved to that city; Mr. Agnew was serving to the limit of his strength, and as everyone looked to them to inaugurate the project, the matter came to a standstill. Months went by and other members of the group begged that something be done. Mr. Windust, a member of the committee, went to Miss Gertrude Buikema, one of the secretaries enrolled, and explained the situation, agreeing that if she would undertake the correspondence, he would look after the printing. She consented and thus the little publication began. The initial number was issued March 21, 1910, entitled *Bahá'í News*. In due time it received the confirmation of 'Abdu'l-Bahá through a remarkable Tablet. The second year it bore the title *Star of the West*, and in the third year, 1912, was sufficiently developed to publish the addresses of

'Abdu'l-Bahá delivered in America.

During the first year, a Persian section was begun by Ahmad Sohrab, who was later replaced by Dr. Zia Bagdadi. To Dr. Bagdadi we owe a debt of gratitude for the splendid service he rendered during many years, as well as assisting us to a deeper understanding of the meaning of "firmness in the Covenant".

Miss Gertrude Buikema was of Holland descent, born in America. She was employed as a secretary in the business world during the entire period of her service on the *Star of the West*, which was also given without remuneration after the day's work. The sturdy qualities of her ancestors, who had wrestled with the sea, were deeply engraved in her character; seemingly insurmountable obstacles never baffled her, and because of this and her love of the Cause—together with the confirmation

of 'Abdu'l-Bahá and financial aid from friends—the little Magazine became established the first year of its existence. Every nineteen days for twelve years and more, an issue was produced and mailed, making a total of 232 issues, until both she and Mr. Windust were released through the wise and merciful edict of Shoghi Effendi that the Magazine be henceforth under the administration of the National Spiritual Assembly. It has been said that this publication set the pattern for (1) *Bahá'í News*, the present official organ of the National Body; for (2) *World Order*, the present title of the Magazine, and its bound volumes were a potential year book foreshadowing (3) *The Bahá'í World*, published every two years.

* * *

This is but a brief outline of certain activities initiated in Chicago during the early days of the Faith before the year 1912.

This American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world, and be blest in both the East and the West for the triumph of its people.

May this American democracy be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the unity of mankind. May it be the first to unfurl the standard of the Most Great Peace . . . May the inhabitants of this country rise from their present material attainment to such heights that heavenly illumination may stream from this center to all the peoples of the world.

—'ABDU'L-BAHÁ

WITH OUR READERS

ONE of our readers, Mrs. Floyd H. Munson, writes as follows: "Having noted in the June issue of *World Order* your statement that you welcomed letters from readers, it occurred to me that you might be interested in the enclosed letter which my husband wrote in response to this rather astonishing advertisement which I noticed in the *New York Times* this morning. I quote: 'Philosopher, Scientist, Churchman, Religionist, Artist, Mystic, Catholic, Protestant, Jew. Wanted to contact anyone who has really found GOD and will share the find. Y6003 Times.'

"Of course we realize that the advertisement may not be sincere seeking, but we felt it was worth meeting more than half way.

"I like your 'With Our Readers' section in *World Order* and wish you had more contributions. The majority of people are interested in the experiences of others, especially spiritual experiences, or the ways of doing things to further the Faith . . ."

Mr. Munson's letter answering the advertisement follows, somewhat condensed on account of our limited space:

"Dear Seeker:

"Your notice intrigued me since I, too, have done much searching and I believe I have found some answers which only come through independent search for truth.

"By way of introduction, I'm a portrait painter 'in the traditional vein', . . . This is my first step in a new direction having been an advertising artist for many years.

"I've always been intensely interested in religion and although baptized a Presbyterian I lost interest in the orthodox approach to this problem of relation with God. There is no question but that the purpose of existence is to know, conform with and have this relationship. . . .

"Of course if you are speaking of God, the Absolute, the Essence, you will never have your answer. . . . The created cannot encompass its Creator. The greatest philosophers down through the ages have struggled to understand that which is Incomprehensible. Don't try! It is utter futility. But—we know this—the All-Powerful, All-Knowing One has sent down to earth, in every new cycle, Manifestations (Manifestors), Educators, in human form and has decreed that he who stands in their presence has stood in the presence of God; . . . These are the Mediators between finite man and the inaccessible Essence, the Subtile. These 'Suns of Glory' are given the qualities and attributes of God since eternal realities are qualities such as knowledge, power, mercy, peace (or cosmically speaking equipoise), justice, divine love, harmony, etc. Now, everything in the way of bounty comes through a mediator. The clouds release the rain, the atmosphere conducts the radiation of the sun, a tree is the mediator between the earth and the fruit it bears. So with man; to satisfy his thirst for knowledge the Most High sends the Fountain Heads of knowledge. When such a One appears, that is the beginning of a new world, a new civilization, another

great step forward for the people of the contingent world. This has been going on down through the ages: first Adam, then followed Noah, Abraham, Krishna, the Buddha, Moses, Jesus, Muḥammad, the Báb (Herald or Gate) and finally, in our day, Bahá'u'lláh.

"At the time of the appearance, in each cycle, of these Prophets of God, the people are enjoined to turn to this Fountainhead of grace, . . . Those who do this are vivified, refreshed spiritually by the elixir released; those who in pride turn away, are denied its bounty and are accounted as ones who are dead.

"When these Manifestations appear, with them is released from the One Power that governs all a new life . . . that acts on those who accept, study and abide by the teachings and injunctions of the Educator. Between the powerhouse and light there is the conductor; between you and the Source of power and infinite knowledge is the Mediator.

"The cycle of Moses has long been completed, the time of Muḥammad also, likewise the time of Jesus, for each comes with a prescribed mission, a fore-ordained message, to suit the time and capacity of the people. In this day a very great one has appeared, and the people sleep. None-the-less hundreds of thousands of believers in the divineness of His mission are to be found in every corner of the earth."

* * *

The *Herald of the South* is a sister Bahá'í magazine published quarterly in Adelaide, Australia. The July issue contains, among other things, an article "A Reply." We quote from the introductory paragraphs of this excellent article showing why

a reply was necessary. The article itself is dignified, firm and kindly, clearly sets out Bahá'í belief and history, and corrects false statements. The writer says:

"The Bahá'ís of Adelaide have read with painful dismay the article by the Rev. H. C. Gurney, published in the April and May issues of the *Adelaide Church Guardian*, and entitled "Bahá'ism—a Menace to Christianity in Australia." In the first part of his article the Rev. Gurney has incorrectly outlined the origin of the Bahá'í Movement, and in the second installment has strayed still farther from the truth in his statements concerning the aims of the Faith and the actions of its adherents, and has lost his sense of fair play and justice altogether.

"The Rev. Gurney, as a Britisher and also as a follower of Jesus Christ, will, the Adelaide Bahá'ís are sure, be ready to allow them to state their case, and to correct those impressions which will otherwise cause many readers to have wrong ideas of the Bahá'í Faith."

The *Herald of the South* is a fine and valuable magazine and may be had for 5 shillings a year. Send money order to Treasurer, N.S.A. and address, Box 447D, Adelaide, South Australia, Australia.

* * *

Last spring at convention time, although the convention did not assemble, the usual public meeting was held in the Foundation Hall of the Mashriqu'l-Adhkár. Under the general title, "The Assurance of World Peace," three talks were given which showed: past efforts towards outlawing war; the progress today in this direction; and what we have every right to expect and certainty of

attaining in the future. Horace Holley, secretary of the National Assembly, spoke on "The Evolution of Peace" in history; George O. Latimer, chairman of the National Spiritual Assembly, used the subject, "The Nations Build the Lesser Peace"; and Mrs. Dorothy Baker, who is a member of the National Spiritual Assembly and chairman of the Bahá'í National Inter-America Committee, told of Bahá'u'lláh and "The Most Great Peace." We are printing in this issue the three talks given on that occasion.

No one will read unmoved Duart Brown's "Deep Shadows in the Orient," reflecting memories of his own observations and experiences in the East. What power can remove from human nature this sin of indifference to human suffering, this holding human life so cheaply? Our readers will remember Mr. Brown's poem, "The Light of Life" in the March, 1945, *World Order*, signed Vinson Brown. Mr. Brown writes us that he has decided to use his first name in signing his poems and other literary productions. At present Duart Vinson Brown is stationed at an army separation center in California.

Following the Bahá'í Centenary observances in May, 1944, *World Order* has printed from month to month the addresses given at that time. On Tuesday evening, May 23, Albert Windust gave the story of the first twenty years of the Bahá'í Faith in America. We are glad to be able

to present that talk to our readers under the title, "The Bahá'í Faith in America to 1912." Mr. Windust's own part in that history is most important. Among his many services was the editing and publishing with the help of Miss Gertrude Buikema of the *Star of the West*, the predecessor of *World Order*, for thirteen successive years. Mr. Windust's home is in Chicago.

Mrs. Henning's editorial surveying briefly and commenting on the religious history of Palestine would indicate that problems connected with Palestine are not only international as some maintain, but also inter-religious.

Two of the three contributors of poems in the October issue were new names in *World Order*. Janet R. Lindstrom lives in Brookline, Mass., and is a member of the National Bahá'í Child Education committee. Bahá'ís are acquainted with William M. Sears through his work on the National Bahá'í Radio committee. We felt sure that Philip Amalfi Marangella had contributed poems to *World Order* but in looking through indexes we find his last previous contribution was a tribute to Mrs. Keith Ransom-Kehler published in April, 1934, when the magazine was called *The Bahá'í Magazine*. Mr. Marangella has served the Cause in Cuba, in Virginia and Louisiana, and is active now in the Wilmington, Delaware, Bahá'í community.

—THE EDITORS

WORLD ORDER

The Bahá'í Magazine

VOLUME XI

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NUMBER 9

A Spiritual Renaissance

G. A. SHOOK

STORIES of heroism are timeless and placeless. The tragic lives of those Pilgrim Fathers who laid the foundation for democracy, never fail to command our reverence and respect. Even in religion, where prejudice usually prevents us from seeing the other fellow's viewpoint, the martyr who lays down his life for what is ostensibly a lost cause, invokes our sympathy and benevolence. In fact no great movement was ever promulgated without suffering and persecution.

Persecution affects the hearts, humility always outlives power. When a conqueror is banished or exiled his career is ended, but when a prophet or saint is banished his defeat is his glory.

We all realize that the world is passing through the most momentous crisis in history. Perhaps we are tired of hearing this, but let us reflect that religions are born in times like these.

At rare intervals in the progress of humanity a spiritual genius, a supernormal being

comes to our planet to revive the fortunes of mankind, and generally he comes to a people who are weak and backward. Bahá'u'lláh, the Founder of the Bahá'í Faith, appeared in Persia about the middle of the last century and at a time when Persia had descended from a position of significance to one of appalling degradation. Its ancient glory was entirely eclipsed by its religious fanaticism, intolerance and bigotry. Under such conditions Bahá'u'lláh proclaimed those universal ideals which were destined to spread over the entire world. Those who had a real longing for divine illumination and spiritual freedom were drawn to Him, for His logic was incomparable and His love irresistible. They counted suffering for God's sake a supreme blessing.

Naturally the leaders of the church-state who owed their power and prestige to the crass ignorance and superstition of the people were not ready for pre-

cepts which would enlighten humanity, and incidentally deprive them of their position and livelihood. The Guardian of the Faith has written: "The Bahá'í Faith recognizes the unity of God, and His prophets, upholds the principle of an unfettered search after truth, condemns all forms of superstition and prejudice, teaches that the fundamental purpose of religion is to promote concord and harmony, that it must go hand-in-hand with science, and that it constitutes the sole and ultimate basis of a peaceful, an ordered and progressive society."

The masses responded to this sublime call and were persecuted with barbaric cruelty but the infant Faith was not to be extinguished by instruments of torture. Quoting again from the Guardian of the Faith: "A persecution, kindling a courage which as attested by no less eminent an authority than the late Lord Curzon of Kedleston, has been unsurpassed by that which the Fires of Smithfield evoked, mowed down, with tragic swiftness, no less than twenty thousand of its heroic adherents, who refused to barter their newly born faith for the fleeting honors and security of a mortal life."

Professor Carpenter of Oxford, commenting upon the rise of the Bahá'í Faith asks, "Has

Persia in the midst of her miseries, given birth to a religion that will go round the world?"

Bahá'u'lláh came from a wealthy and distinguished family of Persia. Many of His family occupied important positions in the government. While still a youth His father died and He would have succeeded to his high position in the government, but He refused the offer, and the prime minister made this interesting comment, "His thoughts are not like ours. Let Him alone."

For His enlightened principles, which alone could have restored Persia, Bahá'u'lláh suffered imprisonment and banishment. His property was confiscated and He was subjected to poverty and humiliation. A few Western writers have declared that no mortal unaided by some miraculous power could have survived the horrors of His imprisonment. While He was cognizant of His misfortunes He always showed the greatest fortitude, for He says, "I am not impatient of calamities in His Way, nor of afflictions for His love and at His good pleasure—God hath made afflictions as a morning shower to His green pastures, and as a wick to His lamp, whereby earth and heaven are illumined."

Bahá'u'lláh and a few of His followers were finally exiled to

'Akká, Palestine where, it was confidently supposed, He would shortly succumb. After a few years the officials, convinced that He had not merited any kind of punishment, removed some of the restrictions so that life became more tolerable.

In spite of the fact that for the most of His life He was cut off from His followers and the world at large, He nevertheless succeeded in spreading His Cause. About the time He was exiled to Palestine He sent letters to the principle rulers of Europe and the East. He pleaded the cause of His oppressed followers and also implored the rulers to champion and establish what He termed, "the Most Great Peace". These letters constitute one of the most momentous documents in history.

While in 'Akká He was visited by the distinguished orientalist, the late Professor Edward Granville Browne, of Cambridge. To him, Bahá'u'lláh said in part: "We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment. . . . That all nations should become one in faith and all men as brothers; that diversity of religion should cease and differences of race be annulled. Let not a man glory in this, that he loves his country: let him rather glory

in that, that he loves his kind."

During His lifetime Bahá'u'lláh appointed His eldest son 'Abdu'l-Bahá as the interpreter and expounder of His writings. In 1912 'Abdu'l-Bahá came to America. He traveled from coast to coast addressing peace societies, clubs and churches of all denominations. The purpose of this long arduous journey was to promulgate the teachings of Bahá'u'lláh. From America He went to Europe with the same message. But He also inspired His hearers with new hope. Speaking in the City Temple, London, He said, "This is a new cycle of human power. All the horizons of the world are luminous, and the world will become indeed as a garden and a paradise."

During the British occupation in Palestine, government officials of all ranks sought interviews with Him. In fact the government representatives were so profoundly impressed with His work in the interest of peace conciliation and plan for the betterment of the world, that a knighthood of the British Empire was conferred on 'Abdu'l-Bahá in 1920.

Today we all realize to some extent the significance of 'Abdu'l-Bahá's western journey, a journey in fact to all the world, for we are partially awakened from our deep slumber.

“The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental oneness of religion. War shall cease between nations, and by the Will of God the ‘Most Great Peace’ shall come; the world will be seen as a new world, and all men will live as brothers.”

As we view the world around us, we are compelled to observe the manifold evidences of that universal fermentation which, in every continent of the globe and in every department of human life, be it religious, social, economic or political, is purging and reshaping humanity in anticipation of the Day when the wholeness of the human race will have been recognized and its unity established. A two-fold process, however, can be distinguished, each tending, in its own way and with an accelerated momentum, to bring to a climax the forces that are transforming the face of our planet. The first is essentially an integrating process, while the second is fundamentally disruptive. The former, as it steadily evolves, unfolds a System which may well serve as a pattern for that world polity towards which a strangely-disordered world is continually advancing; while the latter, as its disintegrating influence deepens, tends to tear down, with increasing violence, the antiquated barriers that seek to block humanity's progress towards its destined goal. The constructive process stands associated with the nascent Faith of Bahá'u'lláh, and is the harbinger of the New World Order that Faith must ere long establish. The destructive forces that characterize the other should be identified with a civilization that has refused to answer to the expectation of a new age, and is consequently falling into chaos and decline.

A titanic, a spiritual struggle, unparalleled in its magnitude yet unspeakably glorious in its ultimate consequences, is being waged as a result of these opposing tendencies, in this age of transition through which the organized community of the followers of Bahá'u'lláh and mankind as a whole are passing.

—SHOCHI EFFENDI

World Citizens

MARGUERITE TRUE

IN THE writings of Bahá'u'lláh we find a phrase which is new to most of us; a term which should awaken us to a new concept of life in this generation, and enable us to achieve, through its application, a world of greater understanding and harmony. This phrase is "world citizen".

We are slowly coming to realize that because of our developments in transportation and communication, the world has become a neighborhood. We are beginning to be conscious of the fact that we are evolving from nationalism into a world of internationalism, of world living. In the material sense, we see that this is inevitable, and yet inwardly, we are not preparing ourselves to live in such a world. Though we may wish to deal economically and politically with other peoples and countries of the world, we still have certain mental reservations which prevent us from achieving world unity. Bahá'u'lláh said, "The world is but one country and mankind its citizens." The first half of this statement we are beginning to accept, but the second half we tend to overlook. And yet, if we stop to consider, we will see that until we have

learned to accept all men in a spirit of true brotherhood, we cannot live in peace in this small world.

In order to grasp the full meaning of life as a citizen of the world, we will need to comprehend certain truths. 'Abdu'l-Bahá said, "You can best serve your country if you strive, in your capacity as a citizen of the world, to assist in the eventual application of the principle of federalism underlying the government of your own country to the relationships now existing between the peoples and nations of the world." We need to realize that, as Bahá'u'lláh said, the world is like a human body, and that if one part of it is ill or in trouble, it will sooner or later affect the whole. No longer can we sit idly by while others are in difficulty, and feel that we can be immune to their difficulties. If we wish peace for the world, we shall have to share our responsibilities as citizens and nations in this new world in order to bring this peace into reality.

Let us consider, now, the deeper implications of the phrase "world citizen." First of all, we will need to recognize the fundamental oneness of mankind. Sci-

ence is continually proving the absence of racial distinction. But in spite of this evidence, we still find ourselves with a feeling of superiority, one group over another. The spiritual recognition of the oneness of humanity, alone, can wipe away the veils of misunderstanding and prejudice which have caused so much bloodshed and strife in the past. This spiritual truth we find in Bahá'u'lláh's statements, "Ye are all the fruits of one tree, the leaves of one branch, the flowers of one garden. Know ye not why We created you from one clay? That no one should exalt himself over the other."

Another mental reservation which we must overcome in our step to world citizenship is that of national superiority. We still tend to exalt one nation above another, either through the bold practice of flag-waving, or through the more subtle means of belittling other countries. If we made the effort to view nations with more understanding, we would see that each one has something of value to contribute to life on this planet, some unique contribution for mankind and we would also see that each nation has its faults. Therefore, since each nation has different qualities we cannot measure them one against another. We also see that the feeling of national superiority

has caused many a youth to "give his life for his country" only to find that his country was plunged into another war. In many countries the value of a piece of land, of world conquest, or riches is still greater than that of man's life. "Glory is not his who loves his country, but glory is his who loves his kind" said Bahá'u'lláh. We have not yet learned the concept of living as a family of nations, in which any nation who is disobedient to the laws of humanity is to be treated as a delinquent among nations. 'Abdu'l-Bahá states, "Conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace."

If we are to become world citizens we will need to understand each other spiritually. We will need to investigate the bases of other men's religions, and to accept all of the Divine Prophets or Manifestations as Messengers from the same God. For the basis of all religions is one, Bahá'u'lláh explained, inasmuch as they have all emanated from the same Divine Source. It is the growth of rituals, forms, ceremonies and dogmas which has blinded us to this truth, and kept us from the recognition of the fundamental oneness of all religion. Acceptance of other people on the basis of progressive revelation will be one of the

greatest steps to world citizenship. Bahá'u'lláh said, "Consort ye, O people, with the people of all religions with joy and fragrance."

Perhaps closer to our hearts, and more prominent in our minds, we find those obstacles of petty prejudices which continue to be barriers between us and our neighbors. We are too willing to believe that a whole nation is immoral merely because one citizen of that nation married at an age which we consider too young, or acted in a manner not conforming with our own social standards. We conclude too quickly that a whole nation is "uncivilized" because a few of its members do not act according to our personal concept of civilized man. We tend to emphasize the faults of others and to praise our every act, in spite of the fact that history may show that we have made the same errors.

It is a change of heart, the love of man through the love of God which will be the deepest and most fundamental change in people throughout the world. Until the hearts of people are changed, we can never expect a world of lasting peace. In clear and compelling tones, Bahá'u'lláh warns: "Breathe not the sins of others

so long as thou art thyself a sinner." 'Abdu'l-Bahá further states: "Look always at the good and not at the bad. If a man has ten good qualities and one bad, look at the ten and forget the one. Never allow ourselves to speak one unkind word about another even though that other be our enemy. Beware lest ye offend any heart! Beware lest ye hurt any soul! Beware lest ye deal unkindly toward any person! Beware lest ye be the cause of hopelessness to any creature. Should one become the cause of grief to any one heart, or of despondency to any one soul, it were better to hide oneself in the lowest depths of the earth than to walk upon the earth."

Thus we see that nearly eighty years ago, Bahá'u'lláh and His son, 'Abdu'l-Bahá, revealed the Teachings which are essential for true world unity. Laying the foundation of this unity in the very hearts of men by exhorting them to lay aside their prejudices, to discard their out-moded creeds and traditions, to arise to a new concept of the brotherhood of man and the unity of the human race, Bahá'u'lláh began at the very root of man's inner being to mould a new race of men, a better civilization, a Golden Age.

The Day of God

WORDS OF BAHÁ'U'LLÁH

THE Revelation which, from time immemorial, hath been acclaimed as the Purpose and Promise of all the Prophets of God, and the most cherished Desire of His Messengers, hath now, by virtue of the pervasive Will of the Almighty and at His irresistible bidding, been revealed unto men. The advent of such a Revelation hath been heralded in all the sacred Scriptures. Behold how, notwithstanding such an announcement, mankind hath strayed from its path and shut out itself from its glory.

Say: O ye lovers of the one true God! Strive, that ye may truly recognize and know Him, and observe befittingly His precepts. This is a Revelation, under which, if a man shed for its sake one drop of blood, myriads of oceans will be his recompense. Take heed, O friends, that ye forfeit not so inestimable a benefit, or disregard its transcendent station. Consider the multitude of lives that have been, and are still being, sacrificed in a world deluded by a mere phantom which the vain imaginations of its peoples have conceived. Render thanks unto God, inasmuch as ye have attained unto your heart's Desire, and been united to Him who is the Promise of all nations. Guard ye, with the aid of the one true God — exalted be His glory — the integrity of the station which ye have attained, and cleave to that which shall promote His Cause. He, verily, enjoineth on you what is right and conducive to the exaltation of man's station. Glorified be the All-Merciful, the Revealer of this wondrous Tablet.

Verily I say, this is the Day in which mankind can behold the Face, and hear the Voice, of the Promised One. The Call of God hath been raised, and the light of His countenance hath been lifted up upon men. It behooveth every man to blot out the trace of every idle word from the tablet of his heart, and to gaze, with an open and unbiassed mind, on the signs of His Revelation, the proofs of His mission, and the tokens of His glory.

Great indeed is this day! The allusions made to it in all the sacred Scriptures as the Day of God attest its greatness. The soul of every Prophet of God, of every Divine Messenger, hath thirsted for this wondrous Day. All the divers kindreds of the earth have, likewise, yearned to attain it. No sooner, however, had the Day Star of His Revelation manifested itself in the heaven of God's Will, than all, except those whom the Almighty was pleased to guide, were found dumbfounded and heedless.

O thou that hast remembered Me! The most grievous veil hath shut out the peoples of the earth from His glory, and hindered them from hearkening to His call. God grant that the light of unity may envelop the whole earth, and that the seal, "the Kingdom is God's," may be stamped upon the brow of all its peoples.

The time foreordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation. Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting. Meditate upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as a mountain in His Cause.

In the Book of Isaiah it is written: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty." No man that meditateth upon this verse can fail to recognize the greatness of this Cause, or doubt the exalted character of this Day—the Day of God Himself. This same verse is followed by these words: "And the Lord alone shall be exalted in that Day." This is the Day which the Pen of the Most High hath glorified in all the holy Scriptures. There is no verse in them that doth not declare the glory of His holy Name, and no Book that doth not testify unto the loftiness of this most exalted theme. . . . It is incumbent, in this Day, upon every man to place his whole trust in the manifold bounties of God, and arise to disseminate, with the utmost wisdom, the verities of His Cause. Then, and only then, will the whole earth be enveloped with the morning light of His Revelation.

Bestir yourselves, O people, in anticipation of the days of Divine justice, for the promised hour is now come. Beware lest ye fail to apprehend its import and be accounted among the erring.

Say: The first and foremost testimony establishing His truth is His own Self. Next to this testimony is His Revelation. For whoso faileth to recognize either the one or the other He hath established the words He hath revealed as proof of His reality and truth. This is, verily, an evidence of His tender mercy unto men. He hath endowed every soul with the capacity to recognize the signs of God. How could He, otherwise, have fulfilled His testimony unto men, if ye be of them that ponder His Cause in their hearts. He will never deal unjustly with any one, neither will He task a soul beyond its power. He, verily, is the Compassionate, the All-Merciful.

Say: So great is the glory of the Cause of God that even the blind can perceive it, how much more they whose sight is sharp, whose vision is pure. The blind, though unable to perceive the light of the sun, are, nevertheless, capable of experiencing its continual heat. The blind in heart, however, among the people of the Bayán—and to this God is My witness—are impotent, no matter how long the Sun may shine upon them, either to perceive the radiance of its glory, or to appreciate the warmth of its rays.

Pioneer Journey: Bolivia

VIRGINIA ORBISON

EARLY one hot December morning in 1943, after several false starts with anti-climactic despedidas, (farewells) the plane schedule got together with the weather and I was actually on my way through the lush outskirts of Asunción del Paraguay to the tiny airport built beside the huge modern airfield which was still under construction by the North Americans. Gertrude Eisenberg, seeing me off, looked small but valiant. She was left alone to carry on the task of keeping together and teaching the group started two years before by Elisabeth Cheney. This little band had been restimulated by my visit and it had grown during these last four short months. Gertrude, who had recently arrived, found the ninth adult, who, that following April, made possible the formation of the first Spiritual Assembly of Paraguay.

As only one plane a week went out of Paraguay to the North, obtaining passage was a problem with or without priorities. The plane was well burdened as we flew up the broad winding Río Paraná into the jungle country. In a few hours it arrived at Corumbá, a far

corner of Brazil. It was only hot then, not very hot, or impossibly hot. The little river port town in the heart of the continent had the usual plaza, an avenue of magnificent royal palms, a U. S. Navy Catalina floating at anchor, and much tropical fruit for sale. All Brazilian cars seem to have long ornate satin cushions resting in the space between the rear seat and the rear window. There were even the taxis which are, as in all other places, just passenger cars charging a more or less uniform fare depending on whether one looked like an experienced or inexperienced gringo. Panagra passengers are put up at a row of houses serving as "hotel" — all very informal.

The next morning we flew over the river and over the Chaco country, making many hops into cleared spots in the jungles. The plane carried Indians — one with a little pig under her arm and manta — chickens, cargo lashed to the front seats and men in tropical work clothes. Quite a contrast to the formal travel of more frequented lanes. At one place we landed near a little cemetery where a little band of Indians wierdly sounding rondadores (pipes of Pan), crude

drums and quenás (flutes) were pounding and wheezing beside the tombstones, and the passengers stood about while the plane loading proceeded. We were in Bolivia.

Santa Cruz was our stop for the night. We were certainly on the Local-Stops-at-all-Points plane! This interesting but primitive colonial-type town was seen only from the air, as Pan Air has fine modern accommodations for its passengers at the airport. After boarding our plane in the morning we gradually climbed, and instead of jungle, we were over high stark dramatic mountains, gorges and peaks with only color—no vegetation whatever—in short, the high Andes. The broad and watered valley of Cochabamba (most popular resort of the Bolivians) was a contrast. There I saw my very first Cochabambina, a lovely chola (a class of mixed Indian and other blood) walking primly in her high stiff white stove-pipe hat with broad brim (the higher the hat, the richer she is) with her colored fringed manta or shawl, many wide colored skirts, high boots and long black braids to give her great elegance.

Leaving healthful Cochabamba, we flew on and on, higher and starker, along the Altiplano with its reliefmap appearance until we reached the rim of the

great Andean gash in which nestles La Paz. There we left our twin-motor 21-passenger Douglas, and after good hot coffee and a toasting by the fireplace, we took the cabs to the edge of the rim, and dived down the winding steep spectacular descent into the city below. There was the great mountain, Illimani, gorgeous and resplendent in brilliant snow watching over the city from far over the other side, just as Eleanor Adler had seen it when her train wormed in from the Chilean port of Arica two years before. At that time, there were no Bahá'í friends to take her in and make her comfortable upon her first encounter with such a strange land — 12,025 feet up, and not a word of Spanish, completely alone. Not really alone, because the "company of His chosen angels" was there to guide her immediately to the house of Yvonne Cuellar, who soon became the first believer in Bolivia, and who opened the way ardently for the spreading of the Faith of Bahá'u'lláh in that land. Seven months later, Eleanor left Bolivia leaving a glorious trail of interest in the Cause, and four devoted and capable believers.

To this very house of Yvonne Cuellar I, too, went, and there found my Bahá'í home in La Paz. More Bahá'ís had been added,

all helped and inspired by Flora Hottes, loved and able pioneer who had arrived in the past year. Many friends came to hear about and discuss the Faith with us. Suddenly there came the terror and unrest of a revolution—and then, a few days later, Christmas, bringing little boys in small troupes making queer Incaica music on drums and quenás as they went from house to house to play and dance for the Niño Dios in His little manger.

Very early on New Year's Day I left for a trip to Sucre which is the Capital, although the President lives in La Paz, the center of all activity. The Supreme Court meets in Sucre, named after the Mariscal Sucre, one of the famous South American heroes. Although there is much antagonism and national rivalry among these countries, they all fervently observe the birthdays of their mutual heroes and liberators—such as the great Simón Bolívar, San Martín, Sucre, etc.!

All alone in my camarote or sleeping compartment, I sketched scenes of the bare altiplano, flat beige-colored plains with never a tree or a flower, small windowless houses of adobe and thatched roofs, each with its tiny cross with holy-water jug on top; Indians squatting in heavy ponchos in the rain — rain leaking into

the cars and deluging one between cars while jerking one's way to the comedor. This was a voyage of adventure through all the other cars: chair, second, third classes always getting more crowded with cholos, children, baskets, and more wet, as the dining car is always on the end of the train and has a little chimney stack. A school girl on vacation who shared my room returned at night after spending the day with other friends on the train. The bunks were arranged one over the other and all bedding was stored on the top one during the day. One cannot be exclusive and buy up the whole camarote, but this is at least one room which is shared only with one person of the same sex!

Early morning found us in the completely unique Villa Imperial de Potosí. There loomed the famous pyramid-shaped Cerro Rico (Rich Hill), the nearly untouched colonial city spreading down the long slope. All the silver to finance the Spanish Armada came out of that hill. They said that I was the first white woman to look upon the vast and varicolored valley from the lofty top of that cerro (and this I like to believe!). Other women there were — in their many long, brilliantly colored skirts and man-type felt hats, working the mines along with the

men. But only tin is now taken after the workings of four centuries. Idle llamas gazed at us with supercilious aristocratic air as the heavy truck struggled up the steep winding slippery road. Cable buckets passed overhead carrying down the ore which only llamas used to bear.

Four days were spent in Potosí while waiting for the autocarril which goes to Sucre. At the Rancho Hochschild where I was privileged to stay, the mine officials were most hospitable. Much to be remembered were the long drive through rarely visited country; movies of ancient vintage shown in what had been a precious carved stone church built by the Spaniards; the Moneda where all the coin of Bolivia has been minted — the machinery brought from Spain and powered by oxen or slaves — the machinery of centuries commencing with wooden apparatus, down to present day steel; the Mascarón, a huge Bacchus-like face in natural colors over an archway, said to be the caricature of a former governor. One evening here around the fire of sweet-smelling moss clods from the Alto, the world's travail and the great remedy brought by Bahá'u'lláh were discussed with these Jewish friends, who among the millions, had been forced into pain and change.

A six-hour run in a 4-motor Chrysler bus on railway wheels was spent in gasping delightedly at some of the loveliest and most dramatic bits of this earth that one could wish to see. The driver enjoyed chasing donkeys, goats or sheep off the tracks, coming as near as possible without touching them. It seemed extraordinary to leave one great valley, only to climb suddenly into another having a round mirror lake; then to descend gradually into a land full of spectacularly flowering cactus, pepper trees and into the sweet valley where is sequestered the city of Sucre.

The four-day sojourn seemed much longer — so many things happened! Immediately, don Raúl Jaimes Freyre, the distinguished writer and educator; brother of the great Ricardo, man of letters, was found in his house, house of the Inquisition of former times. It was the scene also, of a latter-day "inquisition" during the lectures given there on the Faith of Bahá'u'lláh, as the intellectuals and artists gathered to hear, question, cavil and believe — some to read and promise deeper study of the teachings. The tiled white city of Sucre is an isolated paradise. Life parades so leisurely across the cobble stones using no busses or street cars. Charming and courtly are the people, but impossible

for an outsider to know without proper *entré*. Like Potosí, it is still dreaming of Spanish days and is proud of its withdrawn culture. To sit, or "*hacer el paseo*," around the Plaza near noon and at dusk, is to review one's friendships.

Much pain, as always, was felt at leaving such dear, if recently found, friends. Back to Potosí I journeyed with only time for dinner at the Rancho before catching the train for La Paz. There I found Alicia Bustamante, the famous Peruvian artist who had shown such lively interest in the Faith while in La Paz. The long return was spent with a school teacher and her friend, who enjoyed hearing of the new world Faith destined to unite all of mankind in harmonious living. There was an invitation to visit their school. Twenty-four hours later, at night-fall, from out of the complete blackness of rain-clouds suddenly we beheld the magic lining of twinkling lights in the enormous bowl of La Paz beneath the splendor of a well-washed full moon. Great Illimani sparkled adamantly in its manta of silver snow.

And there was Flora Hottess, loved pioneer for Bolivia, comfortably resting in my bed when I arrived. She had just returned from a much needed change of altitude to Lima. We listened to

stories of her experiences with Eve Nicklin in Peru. The last few days were spent in endless visa and *permiso de salida* hunting, and again the usual false starts. The delays made it possible for me to see again the wonderful Bolivian friends, and to visit a very quaint and interesting annual fair — *Feria de las Alacitas*. For several days booths are set up by *cholos* in a plaza where one can buy, in miniature, all the objects of one's desire for the coming year.

Sadness crept on me at leaving the valiant country of Bolivia where a culture of great interest has been built up and maintained under almost insuperable physical difficulties: killing altitude, inadequate transportation, no seaport, lack of proper nourishment, lack of water, tortuously grown vegetation or hot, wild lowland jungles inhabited by strange animals and naked savages.

Bolivia should especially welcome the great unifying impulse of Bahá'u'lláh which brings the only possible solution to its political, social and spiritual problems. All of these will end with the fulfillment of the destiny of the oneness of the Americas, and indeed, the world, all bound together harmoniously by the mystic chain of Bahá'í love and unity.

The Basis of Optimism

WHEN a Bahá'í looks about him at the plight of the world, when he reads the newspapers and listens to the radio or to the conversations of his friends, he sometimes wonders why he is so sure that all will eventually be well in a world ridden by problems apparently too difficult for the human mind and heart to solve. The great abyss of hatred between lately warring peoples; the distrust becoming evident between recent allies; famine; strikes; racial antagonism; religious dissension; these are only a few of the troubles that must be overcome by great masses of people. The Bahá'í, aware of all this, may sometimes marvel that he feels no slightest doubt of the future tranquility of mankind. How can he be so sure?

He has, of course, the age-old promise of religion: prophecies out of the past describing a golden age to come. These prophecies, which have come to seem like mere ideals, wishful dreams, mirages reflecting the impossible desires of the human heart, he has had reaffirmed by the Báb and Bahá'u'lláh in accents of authority. But even in

the face of the stirring utterances of the Founders of his Faith, he might still sometimes feel that the new world order they proclaim is very far away, if it were not that *he has already experienced it.*

The creation of a happy and harmonious order of society is an unfolding process which has passed through many stages and will pass through more, but its consummation is not far away. Through hundreds of thousands of years, man has been prepared for it, has been lifted from level to level of individual and social consciousness by the Prophets of God. Thousands of years ago he was given a vision of the end for which he was being prepared: "The wolf shall also dwell with the lamb, and the leopard shall lie down with the kid," . . . "The Kingdom of God is at hand." . . . "And I saw a new heaven and a new earth." . . .

But now the preparation is nearing its end and the long-heralded order has become actual. It first achieved reality in the consciousness of the Báb and Bahá'u'lláh. The new world order existed in Them only until, when They had communicated it

to Their followers, it took form within these others too and began gradually to be expressed in the Bahá'í Community, the vehicle by which it is being carried around the world.

Our assurance, in the face of the chaotic disorder of our times, comes from our actual experience of the future order of society in ourselves and in the Bahá'í Community. It is an experience hard to describe, now as in the time of Christ, except in parables. It is the spiritual element in which we live, as fish live in water. Immersed in it, we function as human beings are meant to do. Deprived of it, we gasp and struggle to exist. It is the climate of our thought, for it establishes in us certain attitudes which condition our mental processes and which make us feel one with people from strange parts of the world. Many of the knottiest problems cease to exist in that climate.

Life in the Bahá'í Community is simply an extension of that individual experience to the group. Not that community life is immediately easy! Because of the intensity with which Bahá'ís feel their Faith, problems sometimes arise which seem to be just as acute as those which afflict the world at large. But they do not destroy the confidence of the

Bahá'í, for he knows that the method of solving them is there before him, reiterated time after time by Bahá'u'lláh, by 'Abdu'l-Bahá, and by Shoghi Effendi, and he realizes that to the sincere, the application of that method is nothing more than good exercise for a healthy organism. He may see also another reason why such troubles may be wholesome, for when we plunge into this new spiritual element in which mankind is henceforth to live, if we swim too easily, we may come to look complacently on those still gasping on the shore and so lose sympathetic contact with the world we are destined to serve. At this point it may be more important for a rapidly increasing number of people to learn a way of life by which all problems can be solved than for all the wrongs of the world to be instantly righted.

These then constitute the basis for the unshakable optimism of the Bahá'í: the powerful assurances of the Founders of his Faith, the consciousness of a new set of attitudes which become as natural to him as breathing, and his experience of the evolving perfection of the Bahá'í Community in the technique of living together. They signify to him the coming of the Kingdom.

—G. B.

From One Service Man to Another

DUART BROWN

I'VE MET you somewhere, friend, soldier, sailor, marine. Yes, I've met you somewhere on the highway, or the train, or the bus, in camp, or on bivouack, or maybe on an L.S.T. with its landing barges hung along the decks like grey monsters crouched to spring. I've smiled at you and you've smiled back, and you've said: "Hello, soldier!" and "where are you from?" and "what are the girls like in your town?" Then, after a few words, we've passed along again into the great khaki and blue stream of the men of war.

But sometimes I've wanted to speak to you about something else, and I've wondered how to say it, and because I haven't known I've said nothing. I've dreaded seeing the look come into your eyes that says: "Who does this guy think he is?" It's the way we Americans react when a stranger approaches us about something we consider too personal. But it's important to me to try to speak to you, and that's why I'm using the printed word instead of the spoken. It's more impersonal, and, if you don't like what I say, you can put down the pages and say: "the guy is bats!" But I won't know

you said it; so that next time we meet we can smile once more and say "hello!" and still be friends.

You know how the statesmen have been saying "We are fighting a war to end war," and how so many mothers' hearts have cried "Let this be the last time, oh Lord!" But there is a small secret part of your mind and mine that tells us those words were said before by other statesmen and other mothers, and then forgotten. We've listened to the cry that "this time it will be different!" with considerable skepticism, and yet way deep down we've known that only if men will have faith in peace will there ever be peace.

The question comes right down to this: "How strongly do we want peace for ourselves and our children?" Are we of the same mold as the French King, Louis the Fifteenth, who said with care-free selfishness while the forces of the revolution that came after his death gathered around him: "After me the deluge!" Or, if some immortal Power came to you tomorrow and said: "If you cut off your two arms, your children and your children's children will be spared from war!" would you cut off your arms? Well,

would you? Think it over, friend.

If you're the kind of fellow who honestly believes he would willingly sacrifice himself for a real peace, then let's get on from here. I think most of the men at Tarawa, Saipan and Iwo Jima were that kind.

All right now; I've got you burning to sacrifice yourself for future peace. You'd even be willing to throw your living body into a Japanese mine field, you say, if that would do the trick. O.K., buddy, I'm for you. I think you really would do it, because there are plenty like you that have. But maybe there is a more effective method than this sort of self-sacrifice, at least there will be after the war is over.

Now let me say to you that I believe with all my heart that there is a great Immortal Power that is right now sweeping through the world and saying into the ears of those who will listen. "There will be peace for your children and your children's children and so on for all time, if . . ."

I have purposely left that sentence unfinished for the words are different to different men. But I think we can all agree that permanent peace can only come if, first we have faith in it, second, we have cooperation to

attain it, and third, we have the spiritual rebirth necessary to keep faith and cooperation alive and strong enough to make futile the efforts of those men who try to bring on war. It is thus just plain common sense that spiritual rebirth is the vital catalyst, the warp within the woof of permanent peace.

What do we mean by the words spiritual rebirth? Do we not mean the surging of a spirit in man so strong, so deep and so widespread that both difficulties and misunderstandings are swept away as is chaff on a torrent. It was the Christian torrent that saved the civilization of Rome from degenerating into sensual futility and laid the whole moral tone for the advancing modern world. It was the Jewish torrent that brought a savage shepherd tribe into glory with the new and wonderful idea of a single all powerful God. It was the Muhammadan torrent that reclaimed the savage tribes of Arabia from stupid superstition and internecine warfare and made them for three centuries the chief bearers of civilization through the dark ages. It is a new and greater religious torrent today that is preparing the world for the timeless Peace that is to come. You, my Service friend, have the choice of being an obstruction who stands against that

vast current as Louis the Fifteenth foolishly stood against the flood of Revolution in France, or you can join the glorious company who march on to the greatest victory in all human history.

From the dark and ignorant land that was Persia in the Nineteenth Century comes the new Light of the World. The Bahá'í Faith, fresh and vigorous with youth, stemming from three of the most exciting and inspiring minds the earth has ever known: the Báb, or Gate; Bahá'u'lláh, the Glory of God; and 'Abdu'l-Bahá, the Exemplar; brings new hope to all men. God this time, through the mouths of the Great Three, has spoken a message to mankind so invigorating, so inspired with answers to all the great questions of our complex civilization that the wisest of men are amazed at its insight and all-embracing comprehension.

Free of the inhibitions and outworn dogmas of older religions yet proclaiming all major religions part of the same mes-

sage from God, seeking unity with science in the search for truth yet bringing spiritual truths that science alone never can fathom, the Bahá'í gospel supplies the desperately-needed healing medicine for the ills of the modern world. Unity is the watchword of the Bahá'ís: unity of man, of races, of religions, towards a common goal, world peace and cooperation. Along with unity goes the destruction of prejudices under the onslaught of education and knowledge, a new and stronger moral code with the spiritual authority to fully explain and back it, a democratic administration that draws wisdom and cooperation and comradeship in a great cause up through the ranks of its believers. This is a part of the spirit and nature of the Bahá'í Faith.

If I can give you a sense of our enthusiasm for this new world movement and arouse in you a curiosity to find out more, then, buddy, I've done my job. It will be for the words of the Masters themselves to lead you on.

Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being.

—BAHÁ'U'LLÁH

CHALLENGE TO LIBERAL THOUGHT

Book Review

ARTHUR DAHL

A BASIC TENET of the Bahá'í teachings is the reconciliation of science and religion, and the necessity for harmonious cooperation between the two fields to further man's progress in both the material and spiritual realms. 'Abdu'l-Bahá has said: "God has endowed man with intelligence and reason whereby he is required to determine the verity of questions and propositions. If religious beliefs and opinions are found contrary to the standards of science they are mere superstitions and imaginations. . . . The harmony of religious belief with reason is a new vista which Bahá'u'lláh has opened for the soul of man."

This is a new and radical departure from the attitude that has been generally prevailing in both fields. For centuries many of the entrenched religious institutions have dogmatically held to a literal interpretation of the sacred writings, parts of which were meant to read symbolically, and parts of which were of dubious authenticity. They stubbornly resisted the efforts of a growing science to point out the illogical nature of their position, and went as far as to condemn whole branches of science for being so presumptuous. Scientists on their part went to the other extreme and declared that all religion was superstition, useful enough in the primitive ages of the past, but now to be supplanted once and for all by an age of human enlightenment and reason. Though some of the more broad-minded scientists and clergy are working toward a middle ground, in general

the two fields of thought are still poles apart.

An insight into the scientific position may be obtained from an article by John Dewey, *Challenge To Liberal Thought*, in the August, 1944, *Fortune*. Professor Dewey has been for decades an influential and honored leader in the fight for humanistic philosophy and scientific education. His views reflect a blending of sympathy for and understanding of the methods and accomplishments of modern science with the philosopher's and educator's grasp of human history and of the interplay of moral values with material progress.

His article is ostensibly a rebuttal of attacks being made by a group of so-called "liberal" educators, headed by President Hutchins of the University of Chicago, on the so-called "practical" scientific education Professor Dewey has long and successfully advocated. He utilizes this opportunity to succinctly restate the basic ideas that are the cornerstone of his philosophy.

The crux of Professor Dewey's thought is his conviction that the only value that is universally good, that is our final goal in life, is growth. Change is ever-present in life, and the desirable condition to be achieved is continuous improvement. Among men, this growth is possible only by joint, integrated experience, each man adding to and absorbing from the knowledge of his fellows. Hence all men, not just the select few, should have direct experience and learn-by-doing according to the most up-to-date methods.

Professor Dewey distrusts the "liberal" theory of education because he believes it is founded upon a concept of man's fundamental nature as fixed and static, the same in all ages and in all parts of the world. He feels that this group, in subordinating scientific subjects to "liberal" subjects, is looking back to the Greek philosophers and medieval theologians, whose ideas were based upon different historical conditions.

It is here that he betrays his reasons for distrusting religion and theology. For him all religion also holds the view that man is basically unchangeable, and therefore he feels religion is diametrically opposed to his own system of thought. "According to medieval theological philosophy the basis of all ultimate moral principles is supernatural — not merely above nature and reason, but so far beyond the scope of the latter that they must be miraculously revealed and sustained." By which he implies that principles which claim divine inspiration are usually unreasonable.

He feels that the inflexible attitudes of past religions and moral philosophies have created cleavages which have led to the serious splits in our civilization today. "There is one between man and the supernatural; one between temporal and the eternal; one between humanism and divinity; one between the inner and the outer; and finally one between the civic and social (or things of this world generally) and the alleged supernatural destiny of man—needing, of course, a special supernatural and infallible church to bridge the gulf." This cleavage, he thinks, is one of the most serious problems of modern life, and must be bridged.

Unknowingly, Professor Dewey

has brilliantly pointed out the logic and truth of the Bahá'í views on progressive religious development. Are the moral and religious questions, he asks, to be met in the spirit and method of the pre-scientific era, while science and technology develop as best they can on their own in a subordinate position? Both Bahá'ís and Professor Dewey answer "no," though for different reasons.

The Bahá'í Faith teaches that Professor Dewey's principle of growth is as applicable to religion as to social progress, and that one is impossible without the other. Bahá'ís accept the intervention of God in human affairs through a series of divinely inspired prophets, but for the purpose of helping, not impeding, the maintenance of sound relationships in the human realm. Those teachings or acts of religious bodies that are unreasonable or that prevent steady progress in human and material affairs, are not in accord with the teachings of the prophets, and therefore not true religion. To damn religion and the concept of revelation because of the unwarranted extension of power and authority assumed by religious institutions and their leaders is a tragically short-sighted point of view.

Bahá'ís believe that the tenets and principles of their Faith, if considered objectively, would appear entirely reasonable and consistent to Professor Dewey and the other scientists and humanistic philosophers with similar beliefs. They are further convinced that their Faith, through integrating and coordinating man's progress in the material realm with his inner needs, offers the soundest remedy for the cleavages Professor Dewey so rightly fears.

The Time for Love Has Come

ANGELA MORGAN

The time for love has come!
The hour for the doing away with hoof and claw,
With tooth and fang and snout,
With bomb and gun and battleship and hell.
The fiery dragon must be put to rout,
Humanity be wakened from the spell
Of brutal centuries. For shame! For shame!
To tolerate this crime, too black to name,
To urge our sons with sound of battle drum
To murder one another —
Friend against friend, brother against brother —
The time for love has come!

The time for love has come!
The time for love and the going away from greed.
That man who says: "*My church, my faith, my creed*
Are Truth and Truth alone; all else is naught" —
Nor knows all men, all Truth, all creeds as one —
Is sinning against the Father and the Son.
He is sinner, blacker than the lost
Who hugs a selfish Credo at the cost
Of peace upon the earth,
Good will to men.
Let time and Truth and justice smite him dumb —
The time for love has come!

The time for love has come —
The hour for the casting away of spite and malice,
Of bitter "*mine and thine.*"
The world must quaff a deeply poisoned chalice
Unless man's brew of hate is turned to wine —
The wine of understanding and of peace.
Earth's tortured multitudes must know release,
Be lifted from the mire to breathe the morning,
No need for hatreds and no need for scorning —
Forever gone the crime of trench and slum —
The time for love has come!

The time for love is here!
The Hour for love and the birth of a new race,
War's dark and fierce dominion grows apace —
Its roots lie deep within the rotting ground,

The unrelinquished past, unkind, uncouth.
 Our precious rituals are all outworn
 In this black moment of a planet torn
 By conflicts terrible and fears profound,
 By desperate exploitation
 Of our youth.
 The Hour has come for the casting away of fear —
 The time for Love is here!

The time for love has come —
 The time for love and the putting away of pride.
 Along the roads where brutal armies ride
 Emerge the dazzling hosts, with banners flung,
 Of a new Kingdom and an unheard tongue.
 The battlefronts of heaven are flashing white
 With armies now in vigorous formation.
All who believe in spiritual power
Join hands, join wills, nor ask what creed or clan,
One word for all: the fellowship of man.
For, hark the fife! And hark the rolling drum —
The time for love has come!

Oh people of the world! The religion of God is to create love and unity; do not make it the cause of enmity and discord. All that is regarded by men of insight and the people of the most lofty outlook as the means for safeguarding and effecting the peace and tranquillity of man, has flowed from the Supreme Pen. But the ignorant ones who are the victim of self and desire, are heedless of the consummate wisdom of the truly wise One, and their words and deeds are prompted by fancy and superstition.

Oh people of the world! I counsel you to act in a manner which shall tend to elevate your stations. Cling to divine virtue and obey the divine law. Truly I say, the tongue is for mentioning that which is good; do not defile it by evil speech. "God hath forgiven your past ways." You must henceforth speak that which is worthy. Shun reviling, maligning, and whatsoever will offend your fellowmen.

Truly I say, virtue is the greatest commander which leads the cause of God to victory, and the legions which deserve this commander are pure, sanctified and praiseworthy deeds and attributes.

—BAHÁ'U'LLÁH

‘Abdu’l-Bahá, the Divine Exemplar

MARIAM HANEY

WHAT was it that opened the locked doors of so many hearts? Was it not because ‘Abdu’l-Bahá brought down into the world of actuality the living of His Teachings! He, the Divine Exemplar, taught by His life as well as by His Words. His entire teaching tour of America was a time of mighty revealing; never before had the people of this continent had the opportunity to listen to Truths so profoundly stated.

But what did He teach? Justice, love, mercy, charity, kindness, and all other heavenly qualities which have been fundamental in the religions of divine origin through the ages. He restated these same mighty truths, and gave added knowledge, new remedies and new laws applicable to the present time of the human race.

‘Abdu’l-Bahá’s teachings both in public and private revolved around the world’s greatest problems and their solution by spiritual means. Constantly He referred to the removal of prejudices of all kinds — religious, racial, patriotic, social, economic, etc. — every form and variety of prejudice must be uprooted for, as ‘Abdu’l-Bahá said, “Prej-

udice is a hindrance to realization.”

“The first form of dissension among mankind,” He said, “arises from religious differences. His Holiness Bahá’u’lláh has given full teachings to the world which are conducive to fellowship and unity in religion. . . . The greatest cause of human alienation has been religion, because each considered the belief of the other as anathema and its followers deprived of the mercy of God.”

“Another cause of dissension and discord is the fact that religion has been pronounced at variance with science. . . . Bahá’u’lláh has removed this form of dissension and discord from among mankind and reconciled science with religion. This accomplishment is specialized to Him in this Day.”

Referring to the important subject of universal peace — there is scarcely a page in the address of ‘Abdu’l-Bahá in America that does not in some way directly or indirectly expand and elucidate this principle. He says, to quote briefly from these pages:

“At present universal peace is a matter of great importance, but

unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong. Therefore His Holiness Bahá'u'lláh, fifty years ago [now over eighty years] expounded this question of universal peace at a time when He was confined in the fortress of 'Akká and was wronged and imprisoned. He wrote about this important matter of universal peace to all the great sovereigns of the world, and established it among His friends in the Orient."

Concerning the prejudice of race, 'Abdu'l-Bahá said: "The most urgent requisite of mankind is the declaration of the oneness of the world of humanity — this is the great principle of Bahá'u'lláh. That which will leaven the human world is a love that will insure the abandonment of pride, oppression and hatred. . . . It is quite impossible to strike at the root of these racial, political, religious and patriotic prejudices unless the inhabitants of the world may come under the shadow of Bahá'u'lláh."

'Abdu'l-Bahá repeatedly an-

swered questions on the solution of the economic problem. Just one excerpt from His answers can be here recorded: "The fundamentals of the whole economic condition are divine in nature and are associated with the world of the heart and the spirit. This is fully explained in the Bahá'í teaching, and without knowledge of its principles no improvement in the economic state can be realized."

These are only a few of the Principles which 'Abdu'l-Bahá propounded and which were first given to the world by Bahá'u'lláh in His utterances penned by His own hand many, many years ago, and elucidated and expanded by 'Abdu'l-Bahá in His writings and talks. In addition He emphasized other vitally important principles such as the independent investigation of Truth, a world Supreme Tribunal, the one foundation of all religions, the equality of men and women, universal education, a universal auxiliary language, etc.

Number seven in a series of notations on Bahá'í activity in North America from 1893 to 1921.

O Son of Being!

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.

—BAHÁ'U'LLÁH

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 The Advent of Divine Justice, by Shoghi Effendi; Bahá'í Publishing Committee, 1940.

"The continent of America," 'Abdu'l-Bahá so significantly wrote, "is, in the eyes of the one true God, the land wherein the splendors of His light shall be revealed, where the mysteries of His Faith shall be unveiled, where the righteous will abide, and the free assemble."

Already, the community of the believers of the North American continent—at once the prime mover and pattern of the future communities which the Faith of Bahá'u'lláh is destined to raise up throughout the length and breadth of the Western Hemisphere—has, despite the prevailing gloom, shown its capacity to be recognized as the torchbearer of that light, the repository of those mysteries, the exponent of that righteousness and the sanctuary of that freedom . . .

The community of the organized promoters of the Faith of Bahá'u'lláh in the American continent—the spiritual descendants of the dawn-breakers of an heroic Age, who by their death proclaimed the birth of that Faith—must, in turn, usher in, not by their death, but through living sacrifice, that promised World Order, the shell ordained to enshrine that priceless jewel, the world civilization, of which the Faith itself is the sole begetter. While its sister communities are bending beneath the tempestuous winds that beat upon them from every side, this community, preserved by the immutable decrees of the omnipotent Ordainer and deriving continual sustenance from the mandate with which the Tablets of the Divine Plan have invested it, is now busily engaged in laying the foundations and in fostering the growth of those institutions which are to herald the approach of the Age destined to witness the birth and rise of the World Order of Bahá'u'lláh.

—SHOCHI EFFENDI

WITH OUR READERS

THE following account of a simple incident—simple yet full of significance—comes to us from Philadelphia:

It was about 9:30 in the evening, we were busily reading some Spanish when the bell rang and the caretaker of the apartment house came in followed by a gentleman. We had previously acquainted the caretaker with the Bahá'í Faith and she said: "You have a guest, a Bahá'í from Uruguay." We asked him: "Have you your credentials?" (A customary procedure for traveling Bahá'ís.) He produced them and said, "Alláh-u-Abhá" and we were immediately united by an inner bond.

Mr. Antonio Menderos, a merchant marine, had but one day in our city, but he was determined to spend his free time with Bahá'ís. Although he spoke but little English, and our Spanish is not too fluent, yet we had a wonderful visit, learning of his activities, of his being present at the dedication of the monument to beloved May Maxwell in Buenos Aires and of other spiritual events deep in his heart, and in turn telling him of our Bahá'í joys and activities. . . . This visit brought home to us very vividly that the spirit is the reality and that the realization of this spirit is quickening the world, for Bahá'u'lláh has breathed a new life into the dead body of the world. We felt that on meeting this Bahá'í brother we were meeting all the friends from the Latin American countries so closely were we united to them. There was felt a oneness of spirit that is different

from anything else and which is difficult to put into words. This is something one feels deep in his inner existence. . . .

At this first meeting, our brother from Uruguay and we had everything in common because we discussed the activities of the Bahá'í friends throughout the world. It was an evening that seemed to be devoid of time and place. Without possessing the teachings of Bahá'u'lláh we would be strangers; with this "gift of God to this enlightened age of the oneness of mankind," we are eternal friends. . . .

When Mr. Menderos left that evening he said: "This evening has been like an oasis in the desert."

* * *

We are glad to share with our readers the following warm friendly letter, from far away Tasmania, addressed to the editors and staff of *World Order*:

Beloved Fellow Bahá'ís, Alláh-u-Abhá!

We, the members of the Hobart Bahá'í group, feel we would like you to know how eagerly we look forward to the arrival of *World Order* each month and how thoroughly we enjoy reading the contents. It is indeed one of the most vital of the visible links between the friends the world over.

Though it is many years since our beloved Master, 'Abdu'l-Bahá, penned the following words, we realize how faithfully you have fulfilled your threefold trust, not only in the so-called times of peace, but also

(by the bounty of God) through the difficult times of war.

"Similarly, the magazine, *The Star of the West*, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God, so that, both in the East and the West, they may become informed of the most important events."

We wish to thank you, one and all, for your splendid services and ceaseless devotion to the Cause and for the inspiration, information and comfort which *World Order* and *Bahá'i News* carry from you in the U.S.A. to the Bahá'is in the little heart-shaped island of Tasmania.

(Signed) —Hobart Bahá'i Group.

The present editors can claim only a small part of this appreciation and gratitude and we hope that former editors and contributors when the magazine was called *Star of the West* and *Bahá'i Magazine* will read this. We are very conscious, too, we could not carry on without our contributors.

* * *

Professor Glenn Shook who contributes the lead article "A Spiritual Renaissance" is known to constant readers of *World Order* for his always logical and scientific approach to and analysis of Bahá'i teachings. His subject will appeal to thoughtful people who see spiritual rebirth as the only remedy for world ills as well as to all Bahá'is. He is professor of physics at Wheaton College, Norton, Massachusetts.

Resurgence of intense nationalism does not mean that the idea of world citizenship is dead. In her treatise on this subject, in her article, "World Citizens", Marguerite True points to the source of the pattern and of the power for creating world citizens

in the highest sense. Mrs. True is a frequent contributor to *World Order*. "Christians, Awake!" was published in the October number. This year Mrs. True is Secretary of the National Bahá'i Public Meetings Committee as well as chairman of the National Bahá'i Contacts committee. She serves the Cause and her family in her home city of Grosse Point, Michigan.

That we are living in a unique age all are aware. Some think of it as a new age or an age of transition into a new and better age; others believe that this time of chaos leads only to more and final destruction. Bahá'is know that it is the "Day of God," "The Promised Day," and no words except those of Bahá'u'lláh can fittingly convey the meaning of this title. From month to month *World Order* plans to print excerpts from the writings of Bahá'u'lláh under the title "The Day of God" that readers may ponder and understand the true meaning of this New Age into which we are entering, the deep significance of the chaos through which we are passing, and the bounty and glory of the New Age which is dawning.

Our readers will remember two previous articles by Virginia Orbison, the first telling of her adventurous trip to South America, and the second "Pioneer Journey — Paraguay," published last June, telling of further experiences on the way to and in Paraguay. Now we have her equally interesting and inspiring account of her life in Bolivia. Miss Orbison has been having a vacation in the United States but will soon return to South America to carry on her pioneer work for the Bahá'i Faith in that continent.

Corporal Duart Brown sends from a separation center in California his

stirring appeal "From One Service Man to Another." By the same author was "Deep Shadows in the Orient" in our November number. One of his poems "The Light of Life" appeared in a previous number.

Arthur L. Dahl Jr. who contributes "Challenge to Liberal Thought" lives in Palo Alto, California. He made his first contribution to *World Order* in October, 1942. Since then he has made several contributions to these pages. In our recent September number we published his timely article about the progress of international language. He is chairman of the Geyserville Bahá'í School program committee and serves the Faith in many other ways.

Angela Morgan, well known poet and lecturer permits us to print her poem, "Time for Love." "Song of the New World" by the same poet was printed with her permission in our August, 1941, issue. One of our friends recalls a brief interview with Miss Morgan who spoke of her great affection for Martha Root when they became acquainted with each other in London.

Under the title "'Abdu'l-Bahá, the Divine Exemplar" Mariam Haney continues her series which we are publishing from time to time telling about Bahá'í activities in the United States from 1903 to 1921. In the October issue Mrs. Haney told of 'Abdu'l-Bahá's visit to America. This month her article continues that visit but is concerned with how

'Abdu'l-Bahá taught and what He taught.

The Index to *The Advent of Divine Justice* which we are printing this month has been made by Kenneth Christian, chairman of the National Index Committee. In submitting it for publication in *World Order* Mr. Christian writes that he has suggested its publication in this magazine "because past study material in the magazine has seemed to be very useful to the believers and since an index to the *Advent* might help stimulate teaching by calling attention to the many wonderful things packed into that letter." We print this as a number in our Literature Series and hope as Mr. Christians suggests that our readers will find it most valuable in study and teaching. Most of our readers are acquainted with Mr. Christian through his previous contributions to the magazine and through his public talks. He has recently moved to East Lansing, Michigan, where he is engaged in teaching and study at Michigan State College. The Index Committee is working on a complete index of Bahá'í books and Mr. Christian asks for comments and suggestions from the believers concerning this sample index. If such letters are sent in care of *World Order* they will be forwarded to Mr. Christian.

The thoughtful and timely editorial, "The Basis of Optimism," by Garreta Busey and this department, complete the contents of this issue.

—THE EDITORS

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Two Roads We Face

WILLIAM KENNETH CHRISTIAN

WE STAND in the day of opportunity. We say that peace has come. We mean that a titanic war has ended. That is about all we can say. Essentially the world has again entered a period of armistice. The armed might of the victorious United Nations is temporarily the guarantee of peace. But the causes of war, the hatreds, the fears, and the injustices from which wars spring, have not yet been removed; and their elimination is the task of this century.

We have seen two major steps this year toward a political peace—the arrangements for the military control of Germany and of Japan, and the forging of the United Nations Charter at San Francisco. Reinforcing these have been the beginnings of world arrangements in agriculture and finance.

The difference between a creative peace and an armistice may be stated negatively in terms of fear, and positively in terms of security and social purpose. An

armistice may have the outer appearance of peace for a number of decades, but if, during that period, common sense requires the development and maintenance of defense forces, then we may know that peace has not been achieved. The world will maintain an armistice as long as any one group, race, or nation fears a near or distant neighbor.

A creative peace, on the other hand, would be a world without fear. The defeat of Germany and Japan has not produced such a world, but it has given men and women the world over their last opportunity to transform an armistice into a creative peace. For peace in its true sense means that all people would share a certain basic security regardless of color, or religion, or geographic location. The phrase "winning the victory" will take on meaning in relation to the basic security gained by all the two billions of people on this planet.

But if we are to consider how to achieve a creative peace, we should look for a moment at the principle of ends and means. We must realize clearly and completely that the desired end does not justify the means. On the contrary, the means used must be in harmony with the desired end.

The American people wanted peace after World War I. Peace was the desired end. The general means used has been called isolation. It was a policy of: "We'll let you live, so you let us live." In such a spirit of selfish benevolence, weak-kneed tolerance, and false high-mindedness, we shrugged off any world responsibility and worshipped our own golden calf of prosperity. As a nation, we were like a child refusing to grow up. The result: Years of tragedy have given us another opportunity.

And the present opportunity is wondrous and perilous because of the awesome harnessing of atomic power in the atomic bomb. There is now no postponement of our rendezvous with God and with destiny. "The time fore-ordained unto the peoples and kindreds of the earth is now come," declared Bahá'u'lláh. "Bestir yourselves, O people, in anticipation of the days of Divine justice, for the promised hour is now come. Beware lest

ye fail to apprehend its import and be accounted among the erring."

If there is any evil nation or any large group of evil men in the world, you and I will not be safe in the years ahead. The armistice this time provides no geographic barricades for protection and no security in time. The dropping of two atomic bombs has profoundly changed the history of the world. Our concepts of military security, spheres of influence, economic rights, political sovereignty, and international law are all radically altered by this catastrophic event.

Our future, then, is between a creative peace or the haunting fear of armistice. At this hour of choice, we face two roads. First, we may try to create peace solely by the old methods of science, politics, economics, and sectarian religion. This would mean trying to achieve the desired end of peace by means which have already miserably failed. Or, second, we may take the road of the World Faith of Bahá'u'lláh.

Let's look at the means on this first road.

Science has brought unprecedented comfort and cleanliness to the world; it has conquered many a disease and helped greatly to clarify the mind of

man. It has presented us with multitudinous machines as vehicles of power. All these things have been great blessings to millions of people, and science will continue to extend its beneficence. But science cannot create moral value. Science is amoral; it is a method; the knowledge it produces is a tool; it reflects the morality of those who possess it.

Science cannot remove cancerous prejudices from the mind. Anthropology has proven that there is no basic difference in capacity between the races of man. But these carefully assembled and well verified facts cannot solve the race question in the Southern States, cannot remove social hatred anywhere in the world. Science cannot cause men to love each other; it cannot create mutual trust or discipline; it cannot cause men to serve justice.

The atomic bomb is a final answer that science cannot create peace. Science can present men with awesome power. And that is all.

We have heard it said that the right economic conditions will be an absolute guarantee of peace. But we have had such a recent experience of the economic gospel in the United States that we all should remember it vividly, and keep recalling it to mind as a lesson. The economic scriptures of the 1920's told us that

to be decent Americans we must own two automobiles, have a radio in every room, and never fry less than two chickens. We whittled God down to the size of a crumpled dollar bill — or thought we did.

An economic panacea is a delusion and a mirage. It reduces men to dollars and cents. We might well ask: what shall we have money and goods for? If we shall have material things for their own sake, then we shall build an unending spiral of greed. Never in history has the gospel of materialism provided a sound morality. Materialism has always bred disunity and division.

Modern world economics makes all peoples and nations closely interdependent, but this clear fact does not automatically show men how to live creatively together as a closely-knit, mutually interdependent world. Men make economics. Economics is as good as men are. Economics, like science, cannot wave a wand and create a moral purpose adequate to the atomic age.

And economics is the whipping-boy of politics. Modern world politics is based upon the principle of national sovereignty. This principle was developed for an agricultural society, without the radio, the airplane, or the atomic bomb. When the modern

states of western Europe took form, men tilled the soil in the same way that men had farmed for thousands of years. The average individual never traveled. Life was localized to an extreme degree.

But the rush of inventions in the last century and the development of modern industry and world economics have destroyed the agricultural societies under which a national sovereignty developed. We cannot turn back the tide of industrial development. We have reached the point where the economic boundaries of any large nation interpenetrate the political boundaries of other nations in all the five continents. This process of economic interpenetration and interdependence we cannot change. Yet there has been no political development based upon this inescapable fact. The charter of the United Nations, like the old League, considers each member state as a sovereign and independent power.

The morality of the nation-state, directly in some cases and indirectly in all cases, determines the educational objectives in each particular nation. Children in the early grades especially are usually indoctrinated with a localized view of human life and human loyalty.

What good will independence

do the people of any one nation when we realize that the secret of the atomic bomb is open to discovery and development by scientists everywhere? National sovereignty, if adhered to in the future, can only, like the Maginot Line in the past, serve to divide and entrap millions of people. The independent sovereignty of a nation is based upon the assumption of the superior race. The limited and divisive principle of national sovereignty can now destroy civilization.

In the world of the atomic bomb men must be united, not divided. Fear can't serve as an enduring basis of unity. Men must be united in trust. Millions and millions of men must have a clear and firm basis for trusting each other. Only religion can provide this basis for trust.

But the sectarian religions of the past cannot meet this challenge for the world. In the course of these last few years, the very term Christianity has been more and more replaced in the newspapers by the more accurate terms "the Roman Catholic and Protestant Faiths." We read of conferences of Catholics, Protestants, and Jews, the tolerant meeting together of three faiths. These conferences represent the tolerance of armistice, a kind of balance of power between theological systems. They do not

represent the uniting of the children of one God in one common spiritual allegiance. Sectarian religion in the western world is divided by the same antagonistic philosophy which is represented in world politics by the principle of national sovereignty. And this same condition of conflict is found in the sectarianism of the older faiths of the Eastern world. The traditional sectarian faiths indoctrinate their followers with a limited, local view of truth similar to the primitive worship of the tribal gods.

The traditional religions are in competition, each seeking the triumph of its own theology and its own particular rituals. The sectarian religions function on the principle of the superior moral race. While religion in the past has provided dynamic moral values for the basis of society, we cannot turn to the older faiths since they suffer from the localisms and the divisions typical of the individualistic agricultural societies in which they were born.

We now face a new condition. We need, most desperately, to have a faith that will unite men literally anywhere in the world. We have seen in our time an attempt to deify every form of materialism. We have seen men crucified in order to preserve in wholeness and sanctity varied

types of economic systems. We have seen human beings reduced to terms of dollars and cents. We have seen science exalted as the automatic saviour of humanity; and science, unable to create moral value, has given us the atomic bomb. We have fallen pitiful victims to the machines of our own creation. We have repeatedly placed our highest trust in political arrangements, and, forgetting that political arrangements are no better than the men who carry them out, we have been repeatedly betrayed. We have ignored the great political fact of our time — that national sovereignty can no longer serve the best interest of all the people. In the great moral crisis of these years, the old sectarian faiths have given the world's peoples the polished stones of moral separation when they cried out for the living bread of unity and mutual faith.

If we wish an enduring, creative peace, we cannot place our reliance upon the first road of economics, science, politics, and sectarian religion. Economics and science are amoral, and we need moral purpose. Politics and sectarian religion are dedicated to the proposition that men are by nature divided into competitive political and religious states. These methods will fail us because they depend upon and

emphasize: materialism, the power and the mere mechanism of the machine, the continued political separation of people, and the moral division of peoples in denial of the fact that there is but one God.

A prominent university president, discussing the future, now that atomic power is within reach, has suggested that fear of the consequences will force us to keep the peace. But when did fear ever prevent two nations from fighting a war? When did fear ever keep two races at peace? When did fear ever create cooperation that endured?

The atomic bomb demands an answer based upon the nature of man. Not a negative answer of fear, but a positive answer of unity and justice. A moral and divisive means are not in harmony with the desired end of an enduring peace for all people. The answer lies on the alternate road, the road of the World Faith of Bahá'u'lláh. The price of world peace is world faith.

The teachings of Bahá'u'lláh give purpose to the fruits of science. Bahá'u'lláh has likened science and religion to the two wings of humanity. Both are needed if man is to rise in this age in fulfillment of the potential greatness of civilization which is his deserved destiny. Bahá'u'lláh has declared that unity is the

monarch of all ambitions. This is the time of the coming of age of the entire human race.

Religion, in the Bahá'í view, would sink into the morass of superstition and prejudice without the aid of science and reason. Science, without the moral purpose and social direction of religion, becomes entangled in materialism and begets irresponsible and undirected power. By the restatement of the purpose of human life in our time, Bahá'u'lláh gives moral purpose to science. Individuals are born to know and love God, to live creatively together in unity throughout the whole earth.

In no uncertain terms, Bahá'u'lláh has condemned the barriers of racial, nationalistic, social, and religious prejudices which keep men apart. He advocates the adoption of a world auxiliary language to facilitate commerce and human understanding. He urges adoption of a basic world curriculum of education. He upholds high standards of cleanliness and health. He emphasizes the necessity for a minimum economic level for all people. When we survey the world's misery and ignorance, here is a challenge of infinite human worth for the energy and creative skill of science. The principles of Bahá'u'lláh outline the basic foundation for a world

civilization. But science cannot achieve these things until it is dedicated to the uniting of the world's peoples. The Faith of Bahá'u'lláh gives moral purpose to all scientific ability.

"The earth is but one country; and mankind its citizens." And again Bahá'u'lláh has said: "Let not a man glory in this, that he loves his country, let him rather glory in this, that he loves his kind." Here is the spiritual answer of Bahá'u'lláh to the economic and political antagonisms of the modern world.

God, through Whose unspeakable majesty and power all of the seen and unseen universe was created, calls you and me, today, to the realization of the oneness of humankind. The pattern of the world society which Bahá'u'lláh advocates in His teachings may be described briefly thus:

"Some form of a world Super-State must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an International Executive adequate to enforce supreme and unchallengeable authority

on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law — the product of the considered judgment of the world's federated representatives — shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship — such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fair-

est fruit of a slowly maturing age."

Here is not limited nationalism, but a secure and creative internationalism. Here the good of men and women — all men and women regardless of their color or place — is made the measuring rod of rightness and justice, of high social purpose. God calls us to dedicate ourselves, our time, our money, our talents of any kind, to the creation of a world order, durable, decent, and founded upon divine principle and law.

Where men and women are now organized against each other, Bahá'u'lláh commands unity. Where men and women now use the individualism of the localized agricultural era to justify many an unkindness, many an unsocial act, many an injustice, Bahá'u'lláh commands a new standard of maturity.

In the Bahá'í view, any individual who evades social responsibility is immature and childish. Any individual who withdraws in a huff from others, nursing his pitiful ego, is like a child who, stubbing his toe, in rage blames not himself but some inanimate object. Any man or woman who tries to organize people against others is the enemy of mankind, is a potential tyrant, is setting himself up as a god dividing mankind, is functioning by the

vicious principle of the superior race.

As Bahá'u'lláh condemns the murderer and the thief as despoilers of human happiness, so also He condemns the injustice of men who enforce the division and separation of peoples in order to maintain personal power. Therefore, any leader or party, wishing to continue the separation of people, merely continues the day of armistice and delays the merging of people in a universal and creative peace.

The oneness of mankind is the sole political motive great enough, clear enough to create a world society under the conditions of modern industry and world economics. "The principle of the Oneness of Mankind (is) the point around which all the teachings of Bahá'u'lláh revolve. . . . It represents the consummation of human evolution — an evolution that has had its earliest beginnings in the birth of family life, its subsequent development in the achievement of tribal solidarity, leading in turn to the constitution of the city-state, and expanding later into the institution of independent and sovereign states." It calls for the canalizing of human energy in the creation of a world federal state. For such an achievement of human solidarity, there can be no lesser politi-

cal morality than is expressed by Bahá'u'lláh — "The earth is but one country and mankind its citizens."

How will men move into this new world? What will stir their hearts and fire their minds? What vision will be clear and strong enough to sustain in discouragement and setback? Only the force of religion. But not the sectarianism which constitutes the pitiful inheritance from the past. The leaders of religion do not measure up to the new standard of world morality. What greater spiritual tyranny could there be than to divide men and women into sectarian groups, fostering the delusion that they possess the prize of personal salvation? The dark glasses of theological difference blind men to the worth of their fellows and cannot provide the required insight into the spiritual needs of our time.

But Bahá'u'lláh brings us the clean breath of unity. He restores the simple fundamentals of religion and gives them practical, universal purpose. He points out that one God, unknown and unknowable, has created all human life and the infinite wonders of the universe. This God, the God of all men regardless of the name by which He has been known, has showered His bounties upon all people. In giving

men freedom of choice, He gave them responsibility and the power of creative response to divine will.

God is the creative force behind the development of life on this planet. He has never ignored or excluded the children of His creation. Repeatedly He has focused His knowledge and power upon one Chosen Man and enabled that Person to enunciate His Will in terms of human understanding. Each age has seen the expression of God's choice. Thus in every period of history a High Prophet has stated and restated the one religion of God. At one time it was Abraham, at another Moses, at another Zoroaster, and Buddha, and Jesus, and Muḥammad. Others in distant times and places have been lost to the memory of man. But all these manifestations of God's love and knowledge have served one great, continuous purpose — the spiritual education of the world's peoples. Beneath the thick crusts of tradition and selfish theologies, we see the clear and progressive divine purpose.

All the traditional faiths of the world, now reduced by sectarianism to disunity and harmful competition, are expressions of the one unfolding divine Faith. And in our time Bahá'u'lláh is the chosen Manifestation of

God's will. He it is Who has re-stated religion in terms of modern life. Of the Bahá'í Faith, He has written: "This is the eternal Faith of God, eternal in the past, eternal in the future." The people in various parts of the world who become Bahá'ís, do not deny the basic truths of their particular inheritance. Instead, they enlarge upon the truths they already know. They enter a larger arena of salvation. They step from division into unity. They leave the localisms of childhood and enter the universal arena of maturity. The Bahá'í, catching the vision of God's will in our time, struggles against the limitations of current public opinion that he may achieve for himself and for all men the blessings of a world civilization.

Bahá'u'lláh has declared: "The best beloved of all things in My sight is justice." All the forces of life must be harnessed to this majestic ethical purpose for the world. The road of the World Faith of Bahá'u'lláh provides the means for attaining this universal goal. The teachings of Bahá'u'lláh give a just and universal moral purpose to science and economics. The teachings of Bahá'u'lláh outline the institutions of a world federal government and present the principles for the equitable administration

of the world's peoples. Here are the means adequate to the desired end of an enduring and creative peace.

Trust is the answer to the atomic bomb. A common world citizenship will remove the necessity for war preparation. But only through the uniting of men in one common faith can such an adequate trust be achieved, for men are trustworthy according to the moral purposes to which they are dedicated.

The price of world peace is world faith. The Bahá'í Faith is dedicated to the uniting of men and women everywhere in one common faith and one world order. This is the instrument raised by God in this day for the saving of humanity. It is for the achievement of world civilization that all the Prophets of God taught and lived. It is for this consummation that Jesus lived and died. While men may divide, God unites. This challenge of God is to you and to me. This opportunity from God is for you and for me. In proportion as we have moral courage, in proportion as we dedicate ourselves to God's will for our age, will the strengthening confirmations of God sustain us as we move forward to the deliverance of men from the evils of division and toward the founding of the promised Kingdom.

Fruit in Abundance

MARY MARLOWE

WHEN we travel from city to city the vision of future civilization is brought close to our attention. The countryside of vineyard and farm, orchard and hayfield, deep evergreen wood and birch grove, stretches between the cities like arms that go forth to embrace and unite; while the city, the body of many souls, sends forth the fruit of minds in abundance, and high walls of clustered dwellings encase the ceaseless energy of man's toiling mind.

The vision is one of constant interchange of life. Corn belts, cotton fields and fruit orchards pour their wealth into the streets of great cities. The machinery of the body is quickened by golden oranges, grains and leafy greens; and man's mind by this quickening health reaches out into the unknown to bring forth a gem of science with which to ease the burden of all men.

God has ordained that brick and fruit and brain shall all play their part in the maturing of the human family. God has ordained that soul and body shall serve each other, until the flow of interchange is so regulated that the whole world vibrates, as to

the harmonious music of a well tuned instrument.

But how? In these houses of darkness, so far from the melodious harmony that has been ordained, a voice from behind the dusty walls of the city cries out, "Where is the plan of God? Where can it be found? Who will tell us of His mighty plan?" And the man with his face bent to the earth, his plow in the soil and his tears upon the earth moans out, "Where is the mighty plan of interchange that will bring the goods of the earth to the people of the earth, to fulfill their desperate need?"

The man who leaves city and country to be carried over water, into battle, not knowing whether he goes to destroy or be destroyed, he asks his question; and the mother who has no more food turns her face to the wall with her question still sealed in her heart.

"The equilibrium of the world hath been upset"—but, people of questions, *the answer has been given*: not from the wind, not from the sides of mountains, not from the roar of wind in the forest, not from the swell of the ocean, nor from the stone that

lies at the top of the mountains, in caves, or at the bottom of the sea—not from any questionless, soulless object of earth—but from the voice, from the lips, from the intelligence, from the spirit, of One created by God to deliver His great Message to the understanding, yearning heart of man! For man can only understand the voice of man, and God has spoken through a human voice. He has chosen one mighty Voice for all humanity to hear, one supreme Voice that from age to age has uttered the command of God for the governing of human action, for the coordination of human enterprise. It is the voice of the Prophet of God. Many times has the Prophet of God spoken—and now the whole world is stunned by the greatest utterance God has ever given to His chosen Messenger. Bahá'u'lláh, the Manifestation of God's will for this day, stands, as on

the peak of the loftiest mountain and speaks to the groaning world those words which are destined to transform the hearts of men, bringing all people of all nations under one banner—capturing heart after heart with His utterance until every living being is linked to the command of God and every creature moves through this connection with His utterance; until every joy is the joy of nearness to Him, and every sorrow the failure to obey His law. Bahá'u'lláh is the Name of the Messenger of God for this age. When the people of sorrow have taken His word into their hearts then shall the spiritual plan unfold and the fruit of the mind, and the fruit of the soil yield unending benefits for the people of every nation. Then the nations, like brothers and sisters, shall join hands to give praise to the Glory of God!

THE MIRROR AND THE DUST

WILLIAM M. SEARS

God's boundless love falls equally
 Upon the mirror and the dust.
 But men reflect it differently:
 As star, as earth, as steel, as rust.
 The tarnished heart can mirror none,
 While polished hearts reflect the sun.

A New Dispensation

THERE is an interval between two successive civilizations when chaos and anarchy seem to reign supreme. Individuals become lawless, institutions seek survival without regard to the needs and rights of their society as a whole. Predatory interests arise, pressures are exerted by economic, racial and political groups; the denominations substitute social programs to be carried out by the state for the spiritual ideals originally entrusted to faith by the Manifestation of God.

The social order becomes overburdened by the weight of regulations; the family unit loses its integrity and power of union; education divides into numerous unrelated branches of knowledge; industry produces goods but does not establish security as the balance between costs, prices, wages and living is overthrown.

At such times men seek to repair the political ills with the fabric of ethics; they attempt to mend the economic machine with philosophy; they endeavor to salvage the creeds by a closer identification of church and state. Each type of social engine and

machine comes to the breaking point; and the material used for repair is itself outworn.

More and more desperately the people of vision and discernment realize that the condition of disorder is general throughout society and throughout men's inner world of desire, knowledge and will. They perceive that the accelerated movement is not progress; it is not even a resolute attack upon the true source of the disorder; it is like a mob fleeing in time of earthquake from a burning building to a building shaken until it falls.

When political institutions become prey to conflicting interests; when unity cannot be preserved by justice and the constitutional order is made subject to schemes and experiments; when human beings refuse to admit that disorder is first of all a disease of the soul but would heal it by violence and social revolution — at such a time the foundations of an entirely new order are being laid.

These foundations are those attitudes and convictions and loyalties which the Manifestation of the new day evokes in the souls

of all who recognize and obey Him. The humble one who prays to God in the spirit of a quickened hope, the martyr whose blood stains the block — these and their fellows, no matter how frustrated and suppressed in the world of human thought and action, are the first, the essential and all-important evidence that one age has passed and a new age dawned.

The basis of human life and society is divine law. Divine law gives to all emotions their integrity, to all ideas their valid authority, to individual plans and actions their sanction, to the community its power to unite and establish the agencies of civilization.

The ultimate cause of confusion is not that too many persons consciously deny the significance of divine law but that they deny the progressive character of revelation. They refuse to understand that the ancient dispensation can be annulled, and therefore the very foundation of moral and social life is removed and a new foundation laid. The anarchy which marks certain

stages of history proceeds from the destruction of every form of imitation and substitution men have adopted in order to evade the real purpose of divine law. The annulment of the dispensation brings down their artificial society, and only sincere acceptance of the new revelation can terminate the chaos in which they have become immersed.

Widespread anarchy proves that men cannot create civilization by artificial devices in order to transform life itself into self-worship and glorified exploitation. There is a fixed time for the end of concealment and falsity and the beginning of sacrifice and truth. At the heart of the world today lies the mystery of the coming of Bahá'u'lláh, a pulsation of new life on which all affairs depend. "Tear asunder, in My Name, the veils that have grievously blinded your vision, and, through the power of your belief in the unity of God, scatter the idols of vain imitation. Enter then, the holy paradise of the good-pleasure of the Merciful."

—H. H.

Religion and Science

OTTO ZMESKAL

THE world is rapidly coming to the realization that science can be applied to the destruction of civilization as well as to its development. Little imagination is needed, with the scarred horror of Europe brought to our eyes in the magazines and motion pictures, to visualize the devastating power of the weapons of destruction that the scientists could devise in the future.

The peoples of the nations of the earth, "*as yet unconscious of His Revelation (The Bahá'í Faith) and yet unwittingly enforcing the general principles which He has enunciated,*" are demanding that man be prevented from misusing science. The material progress of the world produced by the triumphs of science is evident to all men, but it is also becoming increasingly clear that science is not capable of being the source of guidance to the correct use of its discoveries and inventions. Religion is the only power great enough to direct science, but religion cannot assume that responsibility and progress in violation of the dictates of reason any more than science can pro-

gress without the guidance of the love of God.

The rigid oppression and tyranny of the church and its taboo on self-expression and personal investigation caused the separation of science and religion that has lasted to this day. The unreasonable authority of the church precipitated the battle between mind and heart that is only now slowly being terminated. Science could not possibly have contributed so much to the world's welfare if it had been shackled by ecclesiastical jurisdiction. The insistence on the literal truth of the first chapter of Genesis would have prohibited the growth of geological science. Adherence to the views of Plato and of Aristotle and to the scholasticism of Thomas Aquinas would have prevented the development of the experimental sciences. As Sir William Dampier, of Cambridge University, has written, "It is unfortunate that theology opposes each change when first it comes."

True religion (that is, the direct teachings of the prophets of God), was always in accord with reason and science, but it was the

"*débris of imaginations and the superstitions of men . . . the débris of strife and misunderstanding*" that produced the discord. Science, on the other hand, has helped to bring the basic principles of the fundamental teachings of the Manifestations of God to an increasingly widespread acceptance. "Religion will not regain its old power," writes A. N. Whitehead, of Cambridge University, "until it can face change in the same spirit as does science. Its principles may be eternal but the expression of those principles requires continual development."

'Abdu'l-Bahá, greatest Apostle and Exemplar of the Faith given to the world by his Father, Bahá'u'lláh, in a discourse delivered at Stanford University in 1912 stated that, "*The scientist through his beneficent achievements invades the regions of ignorance, conquering the realm of minds and hearts.*"

Through science and its applications man has advanced from the state of being dependent on nature to the state of being able to control nature. The floods need no longer wipe out his farms. He can dam the rivers to regulate the flow of water for when it is needed and to supply electric power for better living.

The harnessing of energy and matter in the most efficient ways

to useful ends, the improvement of the physical welfare of man, the great developments in the sciences allied with communication and transportation which have drawn the world together into one great community, the knowledge of the means to promote and maintain good health, the removal of the veils caused by blindness and deafness, the sharpening of the human brain by widespread training and education, the elevation of the economic condition through the devising of more efficient machinery to allow greater production of goods and of their distribution at lower cost, have advanced man to the stage where he has become ready for the great universal Manifestation of God.

The very proof by science of the continuity of energy and of the evolutionary processes has made man ripe to accept the continuity and the evolution of religious revelation. This thought is expressed by Sir William Dampier: "The real lesson which evolutionary biology teaches to general thought is that continuous change must be expected in all things."

The search for truth of the scientist has enabled him to carry the same attitude of the quest for right into religion, and he is fortified to sweep aside the veils of vain imaginings and tear

from his mind the bindings of dogma, creed, and doctrine. His knowledge is not accepted from axioms and upon authority, but it is derived from observation and experiment.

Kirtley F. Mather, of Harvard University, maintains, "The geologist in his study of forces operative in recent epochs concludes that they have been favorable to man's progress. Science prepares man to accept the promise of God of a great future in store for him."

Ernest Nagel, of Columbia University, writes, "There is now an experimental attitude towards problems of conduct . . . a widespread conviction that policies both public and private must be evaluated not in terms of conformity with the pronouncements of uncriticizable authority, but in terms of rational methods of weighing evidence employed in science."

"The scientist is eager that his science shall work for human welfare," insists Arthur H. Compton, of the University of Chicago. "He sees vast new possibilities for the betterment of life and he is impatient to see these possibilities become realities."

Sir William Bragg, of Oxford University, has written that, "Science was not merely a collection of inventions to be applied by

the rich for the comfort of the poor. It was a glorious purpose to be shared by all mankind."

In the history of science there has been the growth from determinism to uncertainty. The early scientists, exemplified by Rene Descartes, "attempted to reduce the whole secret of creation to a few mathematical formulas." "Newton contemplated the possibility of explaining all natural phenomena in mathematical terms of matter and motion," writes Sir William Dampier. For a time, scientists thought that it was merely a matter of time until all of the facts of the universe were collected and cataloged, and from them the basic laws underlying all phenomena were established. All that seemed to be left to do was but to measure more accurately the physical constants. The spirit of man seemed to be bound in "the fetters of Law".

In the latter part of the nineteenth century a new era in science began. Radio-activity and X-rays lead to the quantum theory, which in turn led to relativity, and relativity yielded a new view of the universe. The old classical mechanics had man as a machine—he could not have free will; "His acts were determined, and could be predicted by applying the laws of physics to the atoms in his brain." The

new quantum mechanics made it impossible to predict the precise behavior of a system. It has become increasingly apparent that "Science can only disclose certain aspects of reality."

R. C. Tolman, of the California Institute of Technology, writes, "The Heisenberg principle of uncertainty has sometimes been praised as bringing moral responsibility back into the world."

As more and more has become known it has become more and more apparent that we know very little about the great complex mystery that is nature. The more science ponders, discovers, and observes, the more completely it realizes the great remoteness of the answer to the question, "Why?" The scientist was always the first to acknowledge the immeasurably exalted character of the great Law-Maker, but his intellectual arrogance in his ability to precisely describe these laws has given way to an intellectual humbleness in the knowledge of his inability to ever precisely describe them. As Kirtley F. Mather writes, "Who more than the scientist is filled with awe and wonder as he observes the incomprehensive workings of nature? The deeper we penetrate into the why and wherefore of any reaction, the more wonderful and mysterious do we discover the reaction to be."

But, as Ernest Nagel writes, "Science as a body of knowledge has no control of the use to which it is put." Karl T. Compton, president of the Massachusetts Institute of Technology, writes, "It is a grim and discouraging contrast to see the scientists of the world engaged today in developing new instrumentalities for protection against the destruction which would be wrought upon us by the engines of war of our enemies. The fact that this is so is a grim reminder that our skill in statesmanship and our art and ethics of Christian living have not kept pace with our ideals."

We have seen that the freedom of scientists to carry on their untrammelled search for knowledge has been destroyed by militant nationalism. "Progress in science," wrote Karl K. Darrow, director of the Bell Telephone Research Laboratories, "Depends on the spirit of the brilliant man; and in this case above all the spirit bloweth where it listeth, heedless of national boundaries and heedless of racial groups." But we have seen men like Einstein banished because of racial prejudice. Applied science has been used to further secret military preparation and then open warfare.

It is plain that science itself has no will as to how or in what

direction it shall be used. Science revealed the law and order within nature, but man has taken advantage of this knowledge to devise ways to subjugate his fellow man. Emotion and the heart have left experimentation in some national laboratories. Michael Faraday held noble ideals for science which "can light our lives for us as the sunshine lights the earth." However, today we see inventions misused and diverted from their original purpose of lighting the earth. Arthur Nobel meant that his dynamite be used to help farmers clean away stumps from the land, but its explosions now "light the earth," and in their brilliant flashes reveal the carnage of man pitted against man.

Each new discovery has been exploited for its destructive power to permit man to dominate man, until we see all of the tremendous faculties of science concentrated on the problem of finding more efficient methods of killing and destroying.

Religion must determine the objective to which science will help civilization attain. It must set the goal and science will help to reach it. Arthur H. Compton questions, "When peace comes what will be the objective that will unite our efforts? Will we be inspired by the new possibilities presented by science for

making the world suitable for the highest needs of man? Here is a challenge of a millennium that science presents to religion. For is it not the great task of religion to show us the goals for which we should strive?" Dr. Isaiah Bowman, past president of the American Association for the Advancement of Science, has written, "The scientist must make use of the qualities of mind that science fosters in dealing rationally with the terrible waste in vital resources that war imposes upon the human species."

Whether the aeroplane is to help to carry mail, passengers, and freight, to fight fires, to destroy insect pests in large forest tracts, or to destroy cities, is the task assigned to religion. Whether jet power will be used to lift aeroplanes heavily laden with supplies, medicines, and machinery into the skys to come to the help of an expedition opening up a remote corner of the earth, or to propel robot engines of chaos, is part of this task. Whether steel will be used as a plowshare to break the ground to provide food to adequately strengthen and nourish the world's population, or whether it will be used as a shell casing to help in the propulsion of a death-dealing rocket, is up to religion. Whether the knowledge of how to harness and use atomic

energy will be applied by man to improve his life or to send himself into oblivion will be solely determined by religion.

The Guardian of the Bahá'í Faith, Shoghi Effendi, answers for true religion. "*In the future World Commonwealth . . . the enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health,*

to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race."

"Who can doubt," further writes the Guardian, "*that such a consummation — the coming of age of the human race — must signalize, in its turn, the inauguration of a world civilization such as no mortal eye hath ever beheld or human mind conceived?*"

SONG OF TOMORROW

NELL GRIFFITH WILSON

Peace enters like a whisper in the heart,
 Then swells across the waiting world in song;
 Peace, mindful of war's sufferings, must be firm;
 Remembering injustice, must be strong;
 So that a New World, wiser for its sorrow,
 Shall build the promised, happier Tomorrow.

BLACK BOY

Book Review

ARTHUR DAHL

Black Boy is the story of Richard Wright's childhood in the deep South. It is also a bitter, vivid, painfully moving analysis of the essence of the race problem in its most human form.

Richard Wright has already pushed to the forefront of the younger American novelists. He has a clean, incisive style which lends vigor and punch to his narrative. But more than that, when writing on the experiences of the Negro in a hostile land he transfers to the reader his intense sense of injustice and shame and his urgent determination that something must and will be done to correct this situation at its deepest level, that an understanding must be achieved so that all Americans can live side by side as human beings.

He is the ideal writer to bring to the white race some comprehension of the Negro's point of view, for he has personally undergone the worst sort of degradation at the hands of the whites, and as an artist, with highly sensitive perceptions, he is able to convey with vivid clarity his feelings and reactions during the course of his gradual awakening to the full implication of the society in which he had to live. The psychological make-up of the Negro is far from simple, in spite of the two-dimensional colored characters encountered most frequently in contemporary movies and novels, and Wright has explored all the nuances of character involved in the emo-

tional conflict he underwent during his bitter, often violent clashes with his social environment.

Wright's childhood was not typical simply because Wright was not a typical child. He did not react the way he was expected to react. He did not see why the Negro in twentieth century America should be looked upon as chattel property, as some higher form of animal, rather than as a human being. He could not bring himself to read the valedictorian speech written for him by the school principal to be sure he expressed the "right" sentiments, even though it meant killing his chances for teaching in the city schools. He could not look on unmoved while his employer slashed a Negro woman for failing to pay her bill, right under the eye of an unconcerned white policeman. He felt insulted when urged by his white co-workers to fight a "grudge" fight against another colored boy for pay, just like fighting cocks. He could not bear the ultimate degradation of being allowed, when running errands, free access to the rooms of the white prostitutes at the hotel in which he worked, as if he were not a man with normal instincts, and subject to the human social code.

Wright seems cold to organized religion because his two experiences with it in childhood were both unhappy. He finally joined the Methodist church simply because, at a wildly emotional revival meeting, which is beautifully described, he was maneuvered into a position where not

Black Boy, by Richard Wright. Harper & Bros., 1945.

to join would have brought a profound public humiliation upon his mother. But his spirit was not touched, and he deeply resented the pressure methods used to force opinions which the individual should be free to determine for himself.

In his earlier years, Richard Wright's rebellion against the Negro's way of life was instinctive and forceful, but he did not know why he felt that way, nor had he begun to understand the broader implications of the problem. It was not until he reached Memphis and through forged notes on a loaned library card was able to borrow books from the library, that he began to know something of the world around him. He immersed himself in the critical, realistic works of Mencken, Dreiser, Lewis, Anderson, who nourished his rebellious spirit and fortified his determination to go North and better himself to an extent impossible in the South at that time.

Black Boy contains a variety of riches. As sheer melodramatic narrative, told with extraordinary skill and vividness, it is fascinating. It offers a panorama of sharply drawn, highly varied, and consistently interesting characterizations, dominated by the commanding character of Wright himself. But best of all, it develops a marvelously clear, subtle,

analysis of the Negro's feelings about his life in America, his case against the whites, his ultimate aims and objectives. As such it should help greatly in bringing the two races together, and its wide circulation at this time is a blessing.

But Bahá'ís will find one further treasure in *Black Boy*. They will gain a heightened conviction that the Bahá'í teachings and the society envisioned by the Bahá'í Administrative Order offer the only complete and permanent solution to the problems created by racial prejudice. Richard Wright's deep-seated yearnings were for a society in which all men looked on each other as men, regardless of their color, and judged each other by individual merits, capabilities, and virtues, where all men had an equal opportunity to take part in the creative process, to enjoy the fruits of their labors, and to earn the love and respect of other men. Wright shows that the feelings against such a society are deep-rooted and violent. An intellectual approach, no matter how reasonable nor how imbued with good will, can do little more than achieve an armed truce. A reconstructed, re-inspired society, stemming from the power and wisdom of the renewed Word of God, is needed to reach the heart of this problem.

The unity which is productive of unlimited results is first a unity of mankind which recognizes that all are sheltered beneath the overshadowing glory of the All-Glorious; that all are servants of one God; for all breathe the same atmosphere, live upon the same earth, move beneath the same heavens, receive effulgence from the same sun and are under the protection of one God. This is the most great unity, and its results are lasting if humanity adheres to it; but mankind has hitherto violated it, adhering to sectarian or other limited unities such as racial, patriotic or unity of self-interests; therefore no great results have been forthcoming.

—'ABDU'L-BAHÁ

'Abdu'l-Bahá in America

MARIAM HANEY

IN REVIEWING the period between 1912 and 1921, it is amazing to note how gradually but very definitely the Truths proclaimed by Bahá'u'lláh almost a century ago, and publicly and widely spread by 'Abdu'l-Bahá during His European and American tours in 1911 and 1912 (as well as stated in many written documents year after year before that time) have been in a limited way put into effect. A substantial beginning has been made foreshadowing the fulfillment of every statement and every prophecy of this New Dispensation, for the Creative Word does not return unto Him void, and God the Almighty is able to raise up instruments and endow them with capacity to put into effect His Laws and Remedies. For instance we see various signs which denote progress: representative government; limitation of the extremes of wealth and poverty; abolition of chattel and economic slavery; equality of men and women; discussion concerning the adoption of a universal auxiliary language; formation of a League of Nations; an international court of arbitration; compulsory universal education, etc. Progress has been

made along all of these lines, and such subjects are no longer new, but are now widely discussed.

With every Word He uttered, 'Abdu'l-Bahá was laying the foundation of the unity of the world, for a genuine world-wide brotherhood that will last for hundreds of years to come. Nothing but the unalterable power of the Revealed Word of God can change the hearts of humanity and 'Abdu'l-Bahá said, "Hearts must be changed." There will never be heaven on earth as willed by the Prophet of God until man turns to and accepts the Law of God.

'Abdu'l-Bahá's voice, so beautiful and so distinctly different, sounded a note of warning to the apathetic and proclaimed mightily the call to world unity in churches, synagogues, in universities, in halls, and other public places. A few of these places are here mentioned:

Church of the Ascension, Grace M.E. Church, Church of the Divine Paternity, Metropolitan Temple, Mount Morris Baptist Church, All-Souls Unitarian Church, also the Bowery Mission, all in New York City; Central Congregational Church in Brook-

lyn; Unity Church, Montclair, N. J.; Brotherhood Church, Jersey City; Unitarian Conference, Boston; Baptist Temple, and the Unitarian Church, in Philadelphia; Church of the Messiah and St. James Methodist Church in Montreal; Universalist Church, Metropolitan A. M. E. Church, Eighth Street Temple (Synagogue), in Washington, D.C.; and the Temple Emmanu-El in San Francisco.

He also spoke in Columbia University, New York; in Leland Stanford University, Palo Alto, Calif.; Northwestern University, Evanston, Ill.; and in Howard University, Washington, D.C.

Other important places where 'Abdu'l-Bahá spoke to the people in accordance with their needs, might also be mentioned, such as Hull House and Handel Hall in Chicago; Peace Conference at Lake Mohonk; meetings in large hotels from coast to coast; Federation of Women's Clubs in many different cities; Theosophical Societies; Esperantist gatherings; in the Public Library Hall and in Neighborhood Settlement House in Washington, D.C.; Masonic Temples; Carnegie Lyceum, New York; Green Acre Conferences, Eliot, Maine; New Thought Forums; meetings for children in several cities; Town Halls, etc. Another group He addressed was the Socialist group in Montreal

to whom He explained the difference between equality and solidarity. He spoke at the dedication of the Mashriqu'l-Adhkár and laid the cornerstone of this now famous Bahá'í House of Worship. He gave talks also in the mansions and homes of the rich and poor and all classes and types of humanity.

Special mention should be made of a Unity Feast at the home of Mr. Roy C. Wilhelm, in West Englewood, N. J., arranged by 'Abdu'l-Bahá Himself. He was the Divine Host to a large group gathered from New York and vicinity, from Philadelphia, Buffalo, Green Acre, Washington, D.C., Pittsburgh, San Francisco, Portland, and other centers. Christians, Jews, Muhammadans, and the white and colored races were represented. A great significance attached to this spiritual and material Feast. One quotation from 'Abdu'l-Bahá's talk at that time is sufficient:

"This is a New Day and this hour is a New Hour wherein we have come together here. . . . This gathering has no peer or likeness upon the surface of the earth. . . . This assembly has a name which will last forever and ever. Hundreds of thousands of meetings shall be held to commemorate such an assembly as this, and the very words I utter to you on this occasion shall be

reiterated by them in the ages to come. . . . How many blessed souls have longed for this blessed century and their utmost hopes and desires were centered upon the enjoyment of one such day. . . . They yearned to realize even an hour of this time." And on the last Saturday in June in every succeeding year since that time a Unity Feast has been held in this same place commemorating the great event of 1912.

Down through succeeding generations 'Abdu'l-Bahá's Feast will be commemorated and it will ever and ever continue to be a great teacher, indicating to Bahá'ís and non-Bahá'ís the Way of Life. Probably thousands have been spiritually refreshed, strengthened and illumined, as the Bahá'í teachings were spread from this center in West Englewood, N. J. — a sacred place indeed.

Another event of utmost importance during this visit of 'Abdu'l-Bahá, was a meeting on November 9, 1912, held in Rauscher's Banquet Hall, in Washington, D.C. To understand the miracle of this dinner-meeting, one has to know and fully realize existing conditions among the white and colored people at that time; they must also realize that this Banquet Hall was used only by the socially prominent, and for very special official gath-

erings. That a dinner was given in such a place for white and colored Bahá'ís was almost unbelievable. Of course it was accomplished through the power of God and naught else. For the first time in the history of Washington the colored and white friends dined together in this prominent place under the protection of 'Abdu'l-Bahá. Those fortunate enough to be present on this supremely spiritual occasion could not possibly forget the beautiful picture of 'Abdu'l-Bahá standing in the midst of this group serving all alike with such tenderness. He spoke such words as these in His talk at that time:

"May you consider all religions the instruments of God and regard all races as channels of divine manifestation. May you view mankind as the sheep of God and know for a certainty that He is the real Shepherd. Consider how this kind and tender Shepherd cares for all His flock; how He leads them in green pastures and beside the still waters. How well He protects them! Verily this Shepherd makes no distinctions whatsoever; to all the sheep He is equally kind. Therefore we must follow the example of God and strive in pathways of good-will toward all humanity."

So the Divine Servant of God

spoke to all races, religions and peoples, not favoring any particular group. He was no "respector of persons," for the Message of the New Age is universal.

On His way to California 'Abdu'l-Bahá called at the home of Honorable William Jennings Bryan, in Lincoln, Nebraska, and was received by Mrs. Bryan and her daughter. It is recorded that Mr. Bryan, on his return trip from India many, many years ago, had called on 'Abdu'l-Bahá in the Most Great Prison in 'Akká, Palestine; He even tried to see 'Abdu'l-Bahá a second time but was prevented by the soldiers and guards of the old Turkish regime. 'Abdu'l-Bahá, while traveling in this country therefore, graciously called to see Mr. Bryan, but when he was away from home on a lecture tour, 'Abdu'l-Bahá left a message for him with Mrs. Bryan. A short excerpt from that message will be of interest:

"I shall never forget our meeting in 'Akká, and ever pray that you may become assisted in the accomplishment of such service as to cause you to shine like a brilliant star from the horizon of everlasting glory forever and ever. Your aims and intentions are honorable, and their full realization conducive to the public weal."

Many were the important per-

sonalities in all circles of life who had the privilege of association with 'Abdu'l-Bahá during His American visit. Among these might be mentioned that great worker for peace, Dr. David Starr Jordan, who was at the time President of Leland Stanford University. It was Dr. Jordan who said that "'Abdu'l-Bahá walks the mystical path with practical feet."

At the Grand Hotel in Cincinnati, 'Abdu'l-Bahá addressed a large group, and from this talk the following is quoted:

"As we are in Cincinnati, the home of President Taft who has rendered such noble service in the cause of peace, I will dictate a statement for the people of Cincinnati and America generally: "America is a noble nation, the standard bearer of peace throughout the world, shedding light to all regions. . . . I am most grateful to President Taft for giving his influence to the movement for international peace, and what he has done toward establishing peace treaties is good; but when we have the interparliamentary body, composed of delegates from all the nations of the world, devoted to maintaining universal peace and good-will, then we will have the Parliament of Man of which the poets have dreamed."

To Mr. C. C. Philips, Secretary of the Mohonk Conference on

International Arbitration, 'Abdu'l-Bahá said: "This brilliant century has no likeness and similitude in the history of man. From every standpoint it is distinguished above all other centuries. It is specialized with such excellencies that the shining star of the heavenly confirmations shall gleam from the horizon of this century upon all the future cycles and periods. One of the most extraordinary events of this time, which indeed is a miracle, is the founding of the oneness of this realm of humanity and its essential branches such as universal peace and the unity of the different nations."

This entire subject of 'Abdu'l-Bahá's American visit and His Teachings is so vast, so vital, so full of those great and dynamic seeds of Truth that relate to the transformation and reformation of life on this planet that to record an adequate survey and exposition of such a theme would require volumes, and this is not an exaggerated statement. No mere human being could justly

and completely evaluate the supreme importance of 'Abdu'l-Bahá's authoritative Teaching, or present an adequate picture of such a Holy Being, as He earnestly called to the people everywhere to turn toward the "Risen Sun of Righteousness" and accept that which God requires of His people in this Day. His living of the life amongst us cannot be measured by any criterion whatsoever; the measureless distance between 'Abdu'l-Bahá and humanity resulted in a reverence absolutely indescribable; His Presence was an overwhelming Presence, entirely independent of the material universe, manifesting a spiritual grandeur, majesty and sublimity transcending any and all concepts of human ideals, yet at the same time was He so natural and so humble as to bring realization of God's fathomless love to the most stony heart. But the record remains in His Words and His Works.

Number eight in a series of notations on Bahá'í activity in North America from 1893 to 1921.

O Son of Man!

Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.

—BAHÁ'U'LLÁH

The Day of God

WORDS OF BAHÁ'U'LLÁH

II

O KINGS OF CHRISTENDOM! Heard ye not the saying of Jesus, the Spirit of God, "I go away, and come again unto you"? Wherefore, then, did ye fail, when He did come again unto you in the clouds of heaven, to draw nigh unto Him, that ye might behold His face, and be of them that attained His Presence? In another passage He saith: "When He, the Spirit of Truth, is come, He will guide you into all truth." And yet, behold how, when He did bring the truth, ye refused to turn your faces towards Him, and persisted in disporting yourselves with your pastimes and fancies. Ye welcomed Him not, neither did ye seek His Presence, that ye might hear the verses of God from His own mouth, and partake of the manifold wisdom of the Almighty, the All-Glorious, the All-Wise. Ye have, by reason of your failure, hindered the breath of God from being wafted over you, and have withheld from your souls the sweetness of its fragrance. Ye continue roving with delight in the valley of your corrupt desires. Ye, and all ye possess, shall pass away. Ye shall, most certainly, return to God, and shall be called to account for your doings in the presence of Him Who shall gather together the entire creation . . .

Twenty years have passed, O kings, during which We have, each day, tasted the agony of a fresh tribulation. No one of them that were before Us hath endured the things We have endured. Would that ye could perceive it! They that rose up against Us have put us to death, have shed our blood, have plundered our property, and violated our honor. Though aware of most of our afflictions, ye, nevertheless, have failed to stay the hand of the aggressor. For is it not your clear duty to restrain the tyranny of the oppressor, and to deal equitably with your subjects, that your high sense of justice may be fully demonstrated to all mankind?

God hath committed into your hands the reins of the government of the people, that ye may rule with justice over them, safeguard the rights of the downtrodden, and punish the wrong-doers. If ye neglect the duty prescribed unto you by God in His Book, your names shall be numbered with those of the unjust in His sight. Grievous, indeed, will be your error. Cleave ye to that which your imaginations have devised, and cast behind your backs the commandments of God, the Most Exalted, the Inaccessible, the All-Compelling, the Almighty? Cast away the things ye possess, and cling to that which God hath bidden you observe. Seek ye His grace, for he that seeketh it treadeth His straight Path.

O Kings of the earth! Give ear unto the Voice of God, calling from this sublime, this fruit-laden Tree, that hath sprung out of the Crimson Hill, upon the Holy Plain, intoning the words: "There is none other God but He, the Mighty, the All-Powerful, the All-Wise." . . . Fear God, O concourse of

kings, and suffer not yourselves to be deprived of this most sublime grace. Fling away, then, the things ye possess, and take fast hold on the Handle of God, the Exalted, the Great. Set your hearts towards the Face of God, and abandon that which your desires have bidden you to follow, and be not of those who perish. Relate unto them, O servant, the story of 'Alí (the Báb), when He came unto them with truth, bearing His glorious and weighty Book, and holding in His hands a testimony and proof from God, and holy and blessed tokens from Him. Ye, however, O kings, have failed to heed the Remembrance of God in His days and to be guided by the lights which arose and shone forth above the horizon of a resplendent Heaven. Ye examined not His Cause when so to do would have been better for you than all that the sun shineth upon, could ye but perceive it. Ye remained careless until the divines of Persia—those cruel ones—pronounced judgment against Him, and unjustly slew Him. His spirit ascended unto God, and the eyes of the inmates of Paradise and the angels that are nigh unto Him wept sore by reason of this cruelty. Beware that ye be not careless henceforth as ye have been careless aforetime. Return, then, unto God, your Maker, and be not of the heedless . . . My face hath come forth from the veils, and shed its radiance upon all that is in heaven and on earth; and yet, ye turned not towards Him, notwithstanding that ye were created for Him, O concourse of kings! Follow, therefore that which I speak unto you, and hearken unto it with your hearts, and be not of such as have turned aside. For your glory consisteth not in your sovereignty, but rather in your nearness unto God and your observance of His command as sent down in His holy and preserved Tablets. Should any one of you rule over the whole earth, and over all that lieth within it and upon it, its seas, its lands, its mountains, and its plains, and yet be not remembered by God, all these would profit him not, could ye but know it . . . Arise, then, and make steadfast your feet, and make ye amends for that which hath escaped you, and set then yourselves towards His holy Court, on the shore of His mighty Ocean, so that the pearls of knowledge and wisdom, which God hath stored up within the shell of His radiant heart, may be revealed unto you . . . Beware lest ye hinder the breeze of God from blowing over your hearts, the breeze through which the hearts of such as have turned unto Him can be quickened . . .

Arise thou amongst men in the name of this all-compelling Cause, and summon, then, the nations unto God, the Exalted, the Great. Be thou not of them who called upon God by one of His names, but who, when He Who is the Object of all names appeared, denied Him and turned aside from Him, and, in the end, pronounced sentence against Him with manifest injustice. Consider and call thou to mind the days whereon the Spirit of God (Jesus) appeared, and Herod gave judgment against Him. God, however, aided Him with the hosts of the unseen, and protected Him with truth, and sent Him down unto another land, according to His promise. He, verily, ordaineth what He pleaseth. Thy Lord truly preserveth whom He willeth, be he in the midst of the seas, or in the maw of the serpent, or beneath the sword of the oppressor . . .

WITH OUR READERS

WHEN 'Abdu'l-Bahá wrote instructions to American Bahá'ís about spreading the Bahá'í Faith all over the world He said this about the importance of Panama: "Likewise, ye must give great attention to the Republic of Panama, for in that point the Occident and Orient find each other united through the Panama Canal, and it is also situated between the two great oceans. That place will become very important in the future. The Teachings once established there, they will unite the East and the West, the North and the South."

The following, written by a new Bahá'í in Colon, Republic of Panama, assures us that the Bahá'í Faith is established there, is welding together people of different races and bringing happiness to hearts. No thought of publication was in the mind of the writer but it has been sent to us with permission to print in *World Order*. This new Bahá'í says:

"Reflecting on my visit to Panama yesterday, I can't help but express the pleasure of the little visit I paid to C's home. It was about sunset, the evening was cool and calm and the skies beautiful with the sunset glow. The apartment was quiet and comfortable and a sense of peace, well-being and harmony seemed to pervade the room. We four chatted about the Bahá'í Faith in general and C showed us some pictures of 'Abdu'l-Bahá and some snap-shots of friends in America, telling us little incidents and interesting facts about the different persons.

"What struck me was this — here

were we, one white American, one colored American and two British West Indians sitting together in perfect harmony and accord. For the time it seemed as though there were no trouble in the world, no hate, no prejudice, no sickness, nothing but peace and tranquillity as we sat in that quiet room and enjoyed the companionship of one another. I guess God's Spirit was there and transformed that room into a little tabernacle, and I think we should always remember that moment, and in fact all moments such as that. Too often the weather is awful, or we are nervous or worried, or the neighbors are noisy, etc., and we don't get a chance to feel tranquil through and through, so that when, unexpectedly, those moments arrive, we should learn to realize and treasure them.

"What brought this about? Well, the Bahá'í Faith; otherwise we would hardly have been there, and even if we were, there would not have been that sense of confidence, trust and real friendliness between us. We might have been with Iola, certainly not with C, and even then after some silly shop talk we most likely would have turned to a little local gossip in order to 'chat.' Now there is no need for that sort of thing because we have something definite to talk about, something that holds our mutual interest. Let's try to keep that friendship alive, and our interest in the Faith, a *real thing*."

Another Panamanian Bahá'í who is superintendent of education in the Republic of Panama, had an opportunity to speak to a group which was

observing Brotherhood Week. He said:

"As a member of a minority group I consider the observance of Brotherhood Week a timely and significant step in the right direction. The entire world is passing through a very grave crisis. Even in this age of enlightenment, pernicious doctrines and prejudices destructive to the foundations of human development have been invented and circulated widely. What therefore is the ideal of brotherhood, and how can it be achieved?

"True religion and science teach that the peoples and races of the earth are all brothers. All are servants of God and members of one family. 'Ye are all fruits of one tree, the leaves of one branch, the flowers of one garden,' proclaims a great Bahá'í Prophet. The oneness of the world of humanity is one meaning of brotherhood.

"If unity, peace and justice are to be attained, then prejudices, whether religious, racial, or patriotic, must be dispelled. Prejudices of any kind are the destroyers of human happiness and welfare. Fears, animosities and hatreds should be abandoned and in their stead loving cooperation, mutual respect and sincere understanding fostered. We must become the cause of unity of the human race. Unity in diversity is another meaning of brotherhood.

"The achievement of the ideal of brotherhood is the great challenge for our day. In all our human relationships—in our families, in our neighborhoods, in our schools, and in our communities—there are countless opportunities in which these and other meanings of brotherhood may be exemplified. In addition, since many of us believe that

organized education as a form of social action and interpretation can be a creative undertaking for inculcating new social values, we therefore look to our educational institutions—the school, the church, the movies, the radio and the press—for courageous leadership in this relatively unexplored field. Surely for our day this is our great opportunity: First, to develop in our boys and girls a recognition of their kinship with the human race as a whole so that their concern in matters pertaining to human needs extends beyond the boundaries of the particular group with which they are primarily identified; and secondly, to instill in these young people, the men and women of tomorrow, a burning desire to cherish human achievement in any group or class or race, as a contribution to present day living."

Truly the spirit and understanding shown in the words of these two Panamanian Bahá'is assure us that the seeds are planted for making Panama "very important in the future."

* * *

In our leading article, "Two Roads We Face," Kenneth Christian points out the direction which we must take to solve the world dilemma. Bahá'is are not boastful when they say that the path and the goal are found only in the Bahá'í teachings. It is Bahá'u'lláh, the Divine Prophet, Who has set the goal. This article was first presented as a public talk in Washington, D.C., and later in Boston, Massachusetts. Mr. Christian is a frequent contributor to *World Order*. Our December number carried his index to the book, *The Advent of Divine Justice*, by Shoghi Effendi. Mr. Christian teaches in the department of Written and Spoken English

at Michigan State College, East Lansing, Michigan. The editors are glad to announce that the N.S.A. has recently appointed Mr. Christian to the editorial committee of *World Order*.

Spiritual insight and longing for the speedy coming of the time of fruit prompts Mary Marlowe's contribution, "Fruit in Abundance" and as we read we, too, know that this time of fruit will come. Mrs. Marlowe contributed "Can Your Religion Unite the Nations?" in our October number and previously several poems by the same author have appeared in these pages under the signature Polly McClellen.

"Religion and Science" is Otto Zmeskal's first contribution to *World Order*. This article is one in a series which we have been presenting from time to time showing signs of progress in world affairs. Dr. Zmeskal is a metallurgist and chemist who did his graduate work at the Massachusetts Institute of Technology. His work and home are in Pittsburgh, Pennsylvania, where both he and Mrs. Zmeskal are active in the Bahá'í community.

Those who have already read *Black Boy* will appreciate Arthur Dahl's review of it. Others, we think, will be stimulated to read the book which shows as perhaps no other book has how deep rooted in American life is the cancer of racial prejudice. We have printed many previous contributions from Mr. Dahl. The last previous one was in our December number, "Challenge to Liberal Thought." Mr. Dahl lives in Palo Alto, California, and is chairman of the Geyserville Bahá'í School program committee and active for the Bahá'í Faith in many other ways.

Mariam Haney continues in this

issue her series which we are publishing from time to time telling about Bahá'í activities in the United States from 1893 to 1921. These articles were written at the time of the Bahá'í Centenary celebration, but have been printed only in *World Order*. Mrs. Haney's home is in Washington, D.C.

Again, as in our December number, we print excerpts from the words of Bahá'u'lláh under the title "The Day of God" that our readers may ponder and understand the true meaning of this New Age into which we are entering, the deep significance of the chaos through which we are passing, and the bounty and glory of the New Age which is dawning.

During the war *World Order* has gone to young Bahá'ís in service in many parts of the world and often, perhaps always, after being eagerly read has been shared with others. One young Bahá'í in England writes of sending a copy to a brother of the late Dr. John Esslemont whose book, *Bahá'u'lláh and the New Era* has already been translated into some forty different languages. The young man writes as follows:

"Have just read the September, 1945, *World Order* magazine. The article by Gayle Woolson on Costa Rica impressed me immensely and especially the reference to *Bahá'u'lláh and the New Era*. As I read the article I thought to whom I might send the magazine, a pioneer of the Six Year Plan of the British Isle or another friend of the Teachings. It is being addressed to Mr. Peter Esslemont of Aberdeen, Scotland (the brother of Dr. John Esslemont), who is interested in the progress of the Faith, especially in America."

—THE EDITORS

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World Order Is the Goal

HORACE HOLLEY

OUR Chairman referred to a day one hundred and one years ago as a great and significant day in the rise of a world faith. In 1844 a new spiritual condition was established in the life of mankind. A great impulse was released for the development of human intelligence and feeling, and a new and higher direction was given to the forces of social evolution.

In the hour of dawn the sun may be obscured by the mists of the early day. Nevertheless it shines behind the clouds and the mist and its penetrating light and heat do make their effect upon all living things.

Men realize that they live in a physical world where light is not vaguely diffused and reflected from all the innumerable objects of the earth without a definite source; where light is not an attribute of things in themselves but has its source in the sun.

But when the light of a new truth dawns upon human consciousness, people for a time feel

a stirring, and they are moved by some particular ideal or possibility, that seems nearest to their personal life or their innate powers.

Eventually, however, history demonstrates the fact that Truth is not a self-germinating spiritual influence. It is not something wafted back and forth by human argument and debate, but Truth is a thing that is created, a power that becomes manifest in one particular and unique type of spiritual being. It is when we turn to the source of the Truth and receive its direct rays and its guidance that we can in our humility and weakness become part of a great organism of Truth whose combined effect is irresistible and serves as the ultimate source of all change and progress in this world.

The year 1844 coincided with certain outer changes in men's social condition, outer and perceptible conditions which we can examine with the calm and dispassionate eye of the historian,

until we begin to realize that there is a connection between the flowing out of the spiritual force through a great prophetic being, and those significant changes in the physical conditions of man's life which are required in order to make the new spiritual power come to actual fulfilment in this world.

The first great historical change was that the age-long social condition of man's ordered existence had become completely overthrown. I mean by that, the condition of territorial isolation which has been the basis on which all human societies, races, nations and creeds have developed in the past. It is because the large or small bodies of human beings were geographically separated, one from another, long enough for each group to be stamped with unique character, to evolve a particular way of thinking and feeling, that made the group a self-centered entity. It is because of this condition that certain peoples have different colored skins, that the peoples have different languages, that we have evolved different economic systems and different philosophies to explain the truths of social progress or the cosmic truths of the Universe itself.

Until 1844 then, humanity consisted of an infinite number

of diversities. Each diversity composed of human beings, like you and me, but each group of human beings became convinced that its destiny was unique, that it had to strive for perpetuation of its life and fulfilment of its need in a condition of latent or active struggle with all other similar groups of human beings.

Indeed, the student who endeavored at that time to give the world a fundamental life principle evolved the theory of the struggle for existence, and people became convinced that only by adaptation to that principle could any group have survival in this world, that man had been given that law as a determining element of human existence, that the only valid purpose could be to attain sufficient power to make the law work for one's own group, even at the expense of other human societies.

But about the year 1844 the principle of territorial isolation was overthrown and all these diversities became the physical inhabitants of one world that had been physically unified and in which the principle of diversity could no longer hope to prevail, because the other name for diversity is isolation.

Therefore, the world's peoples, black and white, Oriental or Western, have been living for one hundred years, carrying for-

ward the inertia of struggle and difference and yet human lives have been based upon the new principle of unity and cooperation, a principle which we have only dimly apprehended, imperfectly grasped, and assuredly not yet applied in any of the important undertakings of life.

Coinciding with that new social condition we find another manifestation of a new day in the sudden capacity given to human beings to apply scientific truths to invention and industry and revolutionize the fundamental activity of man's life, the activity of securing food and shelter and the things that we need and the things we desire.

The application of science to industry intensified this annihilation of physical separation, uniting the peoples of the world together in an ever-increasing bond of economic interdependence.

If we look at the machine which modern genius has evolved in the evolution of the great factory, we realize what human beings have done is to find a way to embody thought in the substances of the lower kingdoms and attain a fulfilment of expression for mental powers utterly transcending the physical capacity of hand and arm and foot. Men have been the machine — man and the horse and the dog and

the other beasts of burden — until this new day when thought found its embodiment and society entered a new era of possibility, when through mechanical production we possessed the facilities for eliminating poverty and want from the surface of the earth.

We, however, have sought in this new day to reapply the principle of the struggle for existence on a greater scale, and we have mis-used this power of thought and the servitude of the lower kingdoms which thought requires for its mechanical expression. We have employed this genius, not to face the fundamental human problems of poverty and ignorance, not to remove the sense of the alien which is the dark cloud between us and our fellowmen, but we multiplied our capacity to destroy, and because we held this destructive power in our hands we projected fear and terror to other peoples and when they entered the same arena of scientific military equipment they stimulated the sense of fear in us.

Therefore, you have from 1844 to 1914, the development of a crisis in which human beings were sharpening the sword, which inevitably would be turned against themselves. As 'Abdu'l-Bahá mentioned, at the expiration of the First World War, in

a solemn prayer that He breathed forth on Mount Carmel in Palestine; He said: "Forgive them, God, they have plowed too deep in the field of war."

Now, the new spiritual condition which has not been as perceptible to us as these external social changes has been the capacity to grasp the truth of the oneness of mankind, and this truth came into the world, not by the mental activity of the scientists or the philosopher. It came, as Truth has always been born in the world of mankind — it came as the life expression of a Divine Will, acting through a hallowed and consecrated being who could embody a truth because He had yielded up those selfish elements of human personality which in us drag every truth down into the arena of the struggle for existence.

Therefore, if we would be true students of history, aware of all the forces released in our day, we cannot afford to overlook the element of that heroism, that sacrifice that was the characteristic of all those who come to this world with a spiritual mission, and which in them conveys to the people who look with a clear and illumined eye the sense of the working of a Divine Will.

Therefore, in the darkened land of Persia — from a rational point of view perhaps the most

unlikely place on earth for the revelation of a new and higher truth — this principle of the oneness of humanity was impressed in the destiny of the human race through the martyrdom and sacrifice of the great being associated with the founding of the Bahá'í Faith.

How are you and I to begin apprehending this principle of the oneness of mankind? It is completely alien to our traditional culture, whether political, economic, philosophic or religious in character. It is new and it is unprecedented.

The word *oneness* is simple. We know the letters with which the word is composed, but the truth for which it stands has a simplicity for which you and I are unprepared in the little complexity of our restless minds. But there is an approach to the conviction that there is but one destiny for all humanity, that there is no enduring victory for any race of people or any nation or empire, nor class, nor creed in this new age.

The approach was indicated in that, since the prophetic being came to this age at a time when man was more mature than when the earlier prophets came, He could reveal the processes by which spiritual truth and energy enter into the evolving life of the human race.

The founder of the Bahá'í Faith declared that He did not come as a new and different prophet. The inner being and essence of all the prophets is the same. If you have true reverence for the founder of any previous revelation, whether Moses or Jesus or Buddha or Zoroaster or Muḥammad you must have equal reverence for all other prophets, because if you deny one, you deny the reality of all. You cannot accept one Divine Lawgiver unless you accept them all as messengers from the same God.

But we see there is diversity of religion in the world. There is a difference between the prophets as manifested in the social expression of the various religions.

The answer to this problem is that the prophet reveals the truth for which the people are prepared and He unfolds a larger possibility in the evolution of mankind. He is like a teacher that in one day inculcates the fundamental lessons of the alphabet and numbers in the class of the child. Then as the child becomes more mature the teacher can return and unfold greater knowledge and reveal higher mysteries. It is the one teacher but the times change and as each prophet appears in the world, the former dispensations are annulled and if the people turn to

the source of the creative energy in their own time they become adapted to solve the problems of their age. We have been given this supreme problem of universal peace as the greatest challenge ever laid upon humanity to give expression to its fundamental power.

We cannot solve the problem of universal peace by political statutes because political statutes can be enacted and given a material power but statutes do not change the consciousness of human beings. Universal peace will not come about through any manipulation of the economic interest of the various parties at issue today. Universal peace is not something that we can purchase, nor something we can control. It is that organic relationship of human beings in union, so as to make them act as an organism.

Peace is the unity of human beings arranged in a world pattern, and therefore any peace that endeavors to maintain the fallacy of independent and diverse sovereignties is simply not a peace. It may use the word but it does not inaugurate the fact.

Now, when a new era is brought into human consciousness (and our histories make it perfectly clear that human life has gone from cycle to cycle and from era to era), we know that

at the moment when one age begins to decay and a new age is born there is a bitter period of darkness when human beings are uncertain and divided in themselves, and the world seems to be given over to chaos. There seems to be no possibility of reforming this intensity of struggle that characterizes the collapse of a great civilization.

How many generations suffered when the Roman Empire went into decay? How terrible was the immorality and the cruelty that characterized the people of that collapsing empire until the new spirit released from Christ in Palestine began to penetrate and revive the darkened souls of men?

Bahá'u'lláh says of these early years of the new era: "The vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it. The corrosion of ungodliness is eating into the vitals of human society; what else but the Elixir of His potent Revelation can cleanse and revive it?"

Bahá'u'lláh said, and He declared in the letters He addressed to the kings, the rulers, the heads of religions throughout the world, seventy years ago, warning them that society would come to chaos if they could not find a new law of God: "Soon

will the present-day Order be rolled up, and a new one spread out in its stead.

"The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing Order appeareth to be lamentably defective."

And He said, to clarify once and for all in this mature age the ultimate spiritual basis of all human society: "The religion of God and His Cause is the greatest cause and the mightiest means for the development of the world, the training of nations; the tranquillity of the servants and the security of the people of all lands have been due to the Divine precepts and ordinances. Religion is the greatest cause for the appearance of this great gift. It bestows the cup of vitality, confers immortal life and imparts eternal benefits."

Bahá'u'lláh used the word "religion" as meaning the expression of the Heavenly Power through the consecrated spirit of the Prophets. He did not mean that you and I can write creeds and make ceremonials and invent new modes of worship. That is a movement of the human imagination. It is not a law or a power that brings new life into the human world.

Therefore, today, if we seek a basis on which universal peace and world order can be estab-

lished, we must find it in the one power which will unify the consciences of human beings and make them feel themselves part of one great body.

There is no real contact and association between human beings beyond the little personal realm of our private emotions unless we are gathered together in the encircling principle of spiritual truth. Bahá'u'lláh has given us the symbol of that Divine Law today to which all the peoples of the world can turn and in turning draw near, and in drawing near to the principle of unity and peace, draw near to each other because the meaning of this day is that the principle of the struggle for existence is to be destroyed and the law of cooperation made the basis of the life of men.

Therefore, we say that this new era is the most blessed time that has ever come to humanity. Our very sufferings and our fears can be a blessing to us if through them we can leave our inner fears and superstitions behind, if our vision can be clarified, if we realize that God is the God of all mankind, He is not the God of our nation or race or class or creed. If we can realize that God is the source of all life, then we can be sure that He has the means of expressing that power so that it will be equally

valid to the people of the East and of the West.

Bahá'u'lláh said: "My object is none other than the betterment of the world and the tranquillity of its peoples. The well-being of mankind, its peace and security are unattainable unless and until its unity is firmly established.

"Through the power of the words He hath uttered the whole of the human race can be illumined with the light of unity, and the remembrance of His Name is able to set on fire the hearts of all men, and burn away the veils that intervene between them and His glory."

Now, there have been very significant indirect and unconscious responses to this spiritual power. What we call "the Peace Movement" arose with great influence in the early years of the 19th century. Thousands, perhaps millions of people were stirred as long as 75 or 80 years ago by a vision of the possibility of peace in this time. They worked through the instruments at hand. They expressed their ardor and conviction in the terminology to which they were accustomed. They went from disappointment to disappointment, but the seeds of that hope could never be uprooted, nor men be put back into the lesser pattern of the former era.

So we came to the year 1918-

1919, when for the first time great responsible nations assembled together to try to write the Covenant of the League of Nations. Now, the Spirit uses all the instruments which exist and undoubtedly that was a great educational factor in the life of the people today. It had to be a failure politically, because we did not go through the process of spiritual development upon which peace can rest, but the principle of peace was brought from the abstract realm of truth into the world of human action and the name of Woodrow Wilson will be honored for ages because he primarily had the courage — perhaps I might say the stubbornness — to insist that this new vision of peace should be at least attempted by the nations.

But the nations retained their independent sovereignties and while the League was able to transact many useful international affairs and set up many international bodies of great usefulness which have trained wonderful workers for humanitarian ends, nevertheless, the League of Nations was like a second mortgage on a property. The nations were going to pay themselves first and be assured of their economic and industrial welfare in comparison with other nations, and with any energy or resources left over they were willing to

support the League. The nations could not, alas, pay their domestic debts and the second mortgage was soon foreclosed.

Now, my friends, in this year 1945 a larger number of nations, and, thank God, including the nations of North America, have combined again in a Charter that indirectly expresses in the world the movement of the Spirit which we see directly expressed in the teachings of Bahá'u'lláh. For in this world, things evolve slowly. Nothing perfect is created all at once. You have the seed and you sow the seed and after a time you have the fruitful tree. You have a truth and you sow it in the minds of men and after a time the truth comes to fulfilment. Therefore, from the Bahá'í point of view we have a condition today in which a great technical work has been done in the name of peace, but, alas, the hearts and souls of the people are not united in mutual trust. We still think of ourselves as parts of different systems, of different races, pursuing different interests, and we hope we can retain these varieties and still have peace.

But the Law of God is that humanity is given a certain length of time in which to adapt to the new principle, and the outbreak of the Second World War meant that we had exceeded our

allotted time, and therefore we were given a supreme suffering to remind us of the need to turn for guidance to an Almighty Hand.

For the first time in the history of Religion, Bahá'u'lláh has given us not merely laws, principles, precepts, prayers and forms of worship, but He has given us a social pattern which the Bahá'ís are confident will be accepted by the leaders of the world, because in that pattern the ultimate sovereignty is vested in all mankind and is reflected in obedience to the Divine Will, that there is no more any separation of nations, nor separation of economic classes, but the working out of an organic human society, the first traces of which have already been given to the world as a demonstration in the community of the followers of Bahá'u'lláh. If you will watch their lives you will see that in their coming together in little groups, people of different classes and races and creeds, people who are equally sincere and devoted to the study of the new revelation, have fellowship with similar groups of believers in other countries, and this great new creation of light is drawing in power, day by day. The demonstration of its life in the world is that mankind cannot continue under the conditions of the past.

We must have peace if we would retain the integrity of our existence as human beings.

Finally, I will read from a description of the future Commonwealth which the Bahá'ís uphold as the perfect pattern of this principle of unity:

"Some form of a world Super-State must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration."

Address delivered at Bahá'í meeting, Royal York Hotel, Toronto, October 29, 1945.

The Challenge of the Atomic Age

ARTHUR DAHL

EVENTS in the field of international relations since the atomic bomb was announced, clearly indicate that the statesmen of the world, and presumably the peoples for whom they are spokesmen, have utterly failed to grasp the implications of this momentous scientific development. For distrust between nations has been growing, and has been accompanied by increasing skepticism of the attempts to achieve international organization and by a falling back towards old concepts of balance of power and control of strategic areas. The vacillating foreign policy of the United States has not escaped these failings.

Yet any consideration of the harnessing of atomic power cannot but warn us of the powder keg we are so complacently sitting on. The danger is made only too clear by the following twelve facts about the atomic bomb, abstracted by *Time** from the mass of data published to date:

1. Atomic weapons will overshadow peacetime uses of atomic energy, at least until the world is confident that it has atomic weapons under control.

2. No military or scientific defense can be expected.

3. Breaking up cities is the only practical defense idea advanced so far.

4. Much larger atomic charges are in prospect, adapted for delivery to a target as rockets, as robombs, or shipped in wardrobe trunks.

5. Atomic weapons might kill

20% of a nation's people in an hour. No nation lost 10% of its people by military action in all the years of World War II.

6. All major powers have access to the necessary raw materials.

7. No big secret protects the atomic bomb. The U. S. alone knows some engineering quirks, which other nations may learn in a few years.

8. The cost of atomic weapons is not prohibitive. Any nation that can afford a large army or navy can afford them.

9. Out-producing the enemy is not much advantage in atomic warfare. Two hundred bombs may be better than 100, but 10,000 is no better than 5,000, because 5,000 would destroy all important targets in a country. Consequently, a small, relatively poor nation might defeat a larger, richer nation.

10. Atomic weapons increase the incentive to aggression by multiplying the advantage of surprise.

11. International control will be extremely difficult. Expert inspectors will have to follow raw materials through every step of the process, which would be almost impossible in nations intent on evading control.

12. Publication of atomic research data will mitigate distrust, but complete national or international control of atomic research is impossible.

It is inescapable that old concepts of military strategy are basically altered, that the great powers can no longer expect to keep the peace by policing the world, that no power,

*Issue of November 12, 1945.

great or small, is safe so long as the will to make war remains in any part of the world.

Some people have tended to regard the atomic bomb as merely another and more potent weapon of the type which fitted into the military pattern of the war just completed. When Cassandras warn that an atomic war could mean the rapid end of our civilization, they point out that even atomic bombs are effective only against concentrations of population, that they could not hope to kill everybody. This is perfectly true, and enough people and books would probably survive to furnish the nucleus for the rebuilding of our civilization. But it would take centuries, and the destructiveness that would result from such an attack would be of such an order as to constitute, for practical purposes, the end of civilization and a high standard of living in our times, and must be avoided at all costs.

The scientists who created the atomic bomb realize this full well, and are vigorously pointing out the ineffectiveness of present-day controls to regulate the bomb, and the necessity for true world control and organization.* Yet men of affairs, and people everywhere, have either missed the point, or are afraid to bring themselves to face the issue squarely, since it means tossing overboard deeply rooted concepts carried over from the past.

Life posed the challenge when it bluntly began a recent editorial on the bomb* with the statement that no religion, philosophy, educational

institution, or other thinking group had come up with a plan or an idea which met on a spiritual level the challenge the atomic bomb has made on the material level. We must abolish the will to war, or else, in spite of all the physical precautions we might take, the atomic bomb will be used to destroy us. And time is of the essence. This is not an academic problem for future ages to solve. It is something we are face to face with today, that must be met at once, and it takes precedence over all other questions, opinions, prejudices, or customs.

Bahá'ís take issue with *Life's* statement that no spiritual program has appeared to meet the challenge of the atomic bomb. Their program, which measures up fully to this challenge, is contained within the teachings of Bahá'u'lláh, Founder of the Bahá'í Faith, and has been available to those who would listen for more than seventy years. The condition which makes the bomb so dangerous, the disunity among nations and races in a world that has become physically united and interdependent, is not new. It has been recognized and challenged by Bahá'í leaders for a century. But the atomic bomb potentially places in the hands of irresponsible people a new weapon so destructive that it makes the alleviation of this condition of disunity imperative without further delay.

The condition arises from a lack of spiritual values in our age, and can be solved only by reconstructing the moral and spiritual framework of our society. To do this, the barriers between the religions, races, and nations of the world must be bridged. Such a task, reaching all peoples everywhere, needs a compre-

**Life* for October 29, 1945. Also see statement of Albert Einstein in *Atlantic Monthly* for November, 1945. Also *Nation*, November 17, 1945.

hensive plan, and a powerful spiritual dynamic to put it into effect.

Both of these are found within the Bahá'í Faith. By recognizing the Divine Origin and the essential harmoniousness of the teachings of the Founders of all the major religions, Bahá'u'lláh laid the foundation for reconciling the religious differences that have been one of the principal obstacles to close contact between the great regions of the world. By advocating, more than seventy years ago, a sovereign world government, He anticipated what is today recognized as one of the prime necessities for lasting peace. And since Bahá'ís look upon Him as the Prophet of God for this age, fulfilling the same function and bringing with Him the same dynamic power to influence the minds and hearts of men as Christ, Moses, and Muḥammad before Him, they believe their Faith offers the spiritual force needed to put this mighty plan into practical operation by leading all peoples to embrace once more the basic moral values that have so largely been forgotten.

There is no longer time for half-way measures. The problems of our

age must be met comprehensively and thoroughly. It is a tremendous task, one which needs the breadth, the spiritual insight, and the realistic approach of the Bahá'í Faith. The world can no longer afford to ignore this great Teaching.

This is not only a time of extreme danger, but of great opportunity. For, in the words of Shoghi Effendi, present Guardian of the Bahá'í Faith: "The Revelation of Bahá'u'lláh, whose supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should, if we be faithful to its implications, be regarded as signalizing through its advent the *coming of age of the entire human race*. . . . Who can doubt that such a consummation . . . must signalize, in its turn, the inauguration of a world civilization such as no mortal eye hath ever beheld or human mind conceived? Who is it that can imagine the lofty standard which such a civilization, as it unfolds itself, is destined to attain? Who can measure the heights to which human intelligence, liberated from its shackles, will soar?"

Today nothing but the power of the Word of God which encompasses the realities of things can bring the thoughts, the minds, the hearts and the spirits under the shade of one Tree. He is the potent in all things, the vivifier of souls, the preserver and the controller of the world of mankind. Praise be to God, in this day the light of the Word of God has shone forth upon all regions, and from all sects, communities, nations, tribes, peoples, religions and denominations, souls have gathered under the shadow of the Word of Oneness and have in the most intimate fellowship united and harmonized!

—'ABDU'L-BAHÁ

In the Army

BENJAMIN KAUFMAN

THERE is not a man, woman or child in the world today who has not been touched somewhat by the war. The cataclysmic forces which it unleashed cannot be described adequately in words, but to the man in the Service, as his contacts with these forces increased, certain things stand forth bold and clear.

For example, he knows that humanity needs more than a World Charter supported by most nations. He knows that a world police force alone cannot quench international crime, and he knows that universal peace did not arrive with the atomic bomb and final surrender. He feels that there is an elusive requisite to be added. Some are seeking it, some have given up hope, some believe they have found it.

Here are a few mild personal examples to illustrate why G.I. Joe is beginning to stop and do some independent thinking. Multiply them a million fold and you will be getting only a small fraction of what has happened in Europe, Asia and Africa during the last six years.

I asked a woman in Belgium whether there were any Jews in her town. Silently she led me to

the rear of the house where grass was beginning to sprout over three mounds of earth. "Here is where they are," she answered simply.

A hospitable family in Edinburgh put me up for the night. Over the mantelpiece hung pictures of a son and daughter in uniform. "The boy isn't coming back," said the Mother. "We hope the girl will."

I handed a bar of chocolate to a destitute child somewhere in Flanders. He grabbed it eagerly and raced away to devour it in hiding, fearful lest someone take this manna from him.

The sole survivor of a torpedoed Liberty ship told me of his experiences. Twenty-four days he lay on a raft, awaiting death or insanity. His food consisted of raw fish which he managed to catch when they swam up to nibble at his fingers.

I walked by the prisoners' cage in Namur. Eyes, sullen, dark, full of hatred and venom, stared out at me.

I met the young pilot of a P-51 in Calcutta. His plane had been shot down over Burma and he had walked forty miles through the jungle to escape capture. His body was covered with sores and

itches. "I'm not talking," he said bitterly. "No one back home would believe my story. It's too fantastic."

It all leads to one, great unavoidable question: What has man wrought? From London to Moscow, from Paris to Chungking, from Port Said to the North Sea, the evidence indelibly is carved in the hearts and on the faces of millions.

For what did we fight? (I use the word in its highest sense.) It does not suffice merely to answer apple pie, or chocolate sodas at the corner drug store, or the right to live as one pleases. Happily I have known soldiers who dignified their lives with loftier sentiments than these.

They who have suffered know the answer — the answer that comes not alone through suffering that is experienced personally which is difficult enough, but through the suffering that one sees about him and is unable to assuage. The thin, emaciated bodies of hungry, weary children, the resigned looks of women from battle-torn France, Holland and Belgium, old before their time, faintly hoping for the return of husband, brother or sweetheart, and the haggard

faces of men who have seen their homes demolished and their loved ones destroyed. Some day a mighty pen will describe the pent-up emotions that have welled in their hearts, but those of us who were present have no need of such corroboration. It was there to observe and touch and feel.

I stood for the first time in June of 1945 in Wilmette, Illinois. Before me, peeping majestically over green trees, delicate in its exquisite tracery, rose the Temple of Light shining like a beacon.

At that moment the sum total of it all left one all-inclusive thought. Humanity requires a spiritual renaissance to strengthen its moral fibers and resuscitate a dying soul. With it must come moral integrity, an understanding and respect for the rights of others, and education accessible to everyone. If wars are to cease, if hate is to depart from the hearts of men, if earth-shaking sorrows are to visit us no more, if children are to smile again, if kindness, mercy and justice are to illuminate this world, men everywhere must hearken to God's guiding principles and learn to follow them.

All that leads to the quickening of the peoples and the salvation of the world hath been revealed from the kingdom of utterance by the Lord of Mankind.

—BAHÁ'U'LLÁH

Worship in One Faith

AMONG the things which seem revolutionary to some in the initial stages of investigating the outward evidences and signs of the Bahá'í Faith is the matter of form of worship. Often it is asked: what in the Bahá'í Faith takes the place of the weekly service in the Christian and Jewish Faiths? Others when told of one universal religion with no sects or divisions and a universal house of worship often ask: since individuals vary so much in temperament, belief, and spiritual and intellectual endowment do we not need many types of worship to satisfy the religious needs of the various types of individuals? Accustomed, as we are, to freedom of belief and worship, it seems to some unnecessary and perhaps even intolerant to look forward to a time when all peoples, regardless of former or ancestral beliefs will worship together in one universal house of worship. But further study of the teaching of Bahá'u'lláh makes one realize that He has bestowed upon humanity not an arbitrary command forcing people into a common mold, but something vastly greater, the establishment

of the fundamental oneness of all true religion.

The idea and practice of religious tolerance has made progress in recent years, but it seems difficult for people to grasp the great truth of unity in religion. This is partly due to indifference to religious belief. It is partly due to the fact that we look at the differences of the religions of the world as they are practiced today. And truly these differences are great. But Bahá'u'lláh calls us to consider the basic teachings of those Holy Messengers of God Who in all cases and in spite of all opposition taught and established the love of God and of fellow men. Differences are due to the needs of the times and to later man-made interpretations of the original teachings, to rituals and ceremonials introduced by the priestly class.

But it is something more than intellectual acceptance of the fact of unity in religion that makes the sincere seeker pondering the words of Bahá'u'lláh forget religious differences and *know* with joy that the great inspired Prophets Who established pure religions have not only brought the same fundamental Message from God but that They are *one* in spirit in that they were

all moved by the one indwelling Spirit of God, that They "have all appeared and raised the call with the one purpose of transforming the world of man into the Kingdom of God" and that through Bahá'u'lláh God has once more raised the call to establish the Kingdom on earth and made unity in religion the foundation stone of the Kingdom, the necessary basis for enduring peace.

Those to whom this truth becomes reality gladly draw together in worship whether they come from Christian, Hebrew or other Faiths, discarding rituals, creeds and ceremonies of former Faiths.

So Bahá'í worship is simple, for, according to the instructions of Bahá'u'lláh, in the Bahá'í Faith are no clergy, no preaching, no ritual. Religious instruction is given in school, in the home and in special classes. Since this new dispensation ushered in by Bahá'u'lláh is the age in which mankind reaches his spiritual maturity, a clerical class is no longer necessary; each individual is responsible for his own approach to and communion with God. Revealed prayers and other holy inspired words and meditation are used. Each morning and evening prayers and holy utterances will be read or chanted in the uni-

versal house of worship provided in every community. Daily obligatory prayers are used by each individual in the privacy of his home. Worship is observed at the unity feast or meeting held every nineteen days.

Shoghi Effendi, Guardian of the Bahá'í Faith, makes clear the meaning, beauty and effectiveness of Bahá'í worship when he writes:

"The central House of Bahá'í Worship . . . will gather within its chastened walls, in a serenely spiritual atmosphere, only those who, discarding forever the trappings of elaborate and ostentatious ceremony, are willing worshipers of the one true God, as manifested in this age in the Person of Bahá'u'lláh. . . . Theirs will be the conviction that an all-loving and ever-watchful Father Who, in the past, and at various stages in the evolution of mankind, has sent forth His Prophets as the Bearers of His Message and the Manifestations of His Light to mankind, cannot at this critical period of their civilization withhold from His children the Guidance which they sorely need amid the darkness which has beset them, and which neither the light of science nor that of human wisdom and intellect and wisdom can succeed in dissipating." —B. H. K.

This Earth One Country

Book Review

WILLIAM KENNETH CHRISTIAN

AS THE world enters the atomic age and discussion centers around the awesome possibilities ahead, Bahá'ís are fortunate in the publication of Emeric Sala's book *This Earth One Country*. Although the book contains no mention of the atomic bomb, the deeper questions now so dramatically forced into public consciousness are here dealt with from the Bahá'í viewpoint.

Three things make Mr. Sala's book a valuable addition to Bahá'í literature: first, the simplicity of language in which the book is written; second, the clarity in showing the relationship of the Bahá'í teachings to world economic and social problems; and, third, the excellent summary of the Bahá'í world community.

Mr. Sala realizes that there are many people who have no connection with institutional religion, yet are deeply concerned about world problems and realize the moral dilemma of our time. He has written with such people in mind and so begins his argument by showing the basis of a planetary economy. As a successful business man and student of economics, he knows his ground.

The problem of one economic world poses three large political alternatives: world-domination, world-association (as in a league), and world federation. The analysis of these possibilities is brief and pointed; recent events greatly reinforce the argument for world federation.

But the question of a moral stand-

ard by which world problems may be solved, is the heart of the book. Chapter III "The Christian Individual in an Immoral Society" will be disturbing to the traditional minded who would offer the naked Golden Rule as answer to the atomic bomb. In this chapter Mr. Sala discusses the historic reasons why Christianity did not build a culture reflecting Christian love.

From the time of Christ's momentous declaration: "Render unto Caesar the things that are Caesar's and to God the things that are God's", there has grown a deep chasm between the individual Christian morality and the morality of those nations inhabited by Christian people.

"The people Christ taught did not belong to an integrated society with an awakened social consciousness. How could it have been otherwise? In an agricultural world, for the Christian world was, until very recently, mainly pastoral and agricultural, the individual tiller of the soil lived a solitary and contemplative life. He depended for his sustenance on the elements of nature rather than the life of the community. While worshipping God and getting along peacefully with his few neighbors, he remained ignorant of the world and its inhabitants. In our age of speed, we are apt to forget that for eighteen hundred years the average Christian did not wander more than thirty miles from the place of his birth."

Although a Church was necessary for the promulgation of Christ's

This Earth One Country, Emeric Sala. Bruce Humphries, Boston, Mass. 1945.

Message, that Church never succeeded in carrying individual Christian love over into the economic and political activities of nations. And so a dual morality—a high standard of love in the Christian individual as opposed to the rapacious, materialistic ethic of self-worshipping nation-states—has become firmly embedded in the western tradition.

This patent ethical dichotomy has caused many people to turn from religion as an effective force in establishing a world of organized decency and law. It is at this point that Mr. Sala introduces the challenging features of the Bahá'í Faith. Justice, he points out, is the world ethical goal toward which Bahá'ís are working. "The highest moral expression between groups or nations is not love, which can issue only from individuals, but justice, which is the impersonal expression of a collective conscience."

To clarify the claims advanced by Bahá'u'lláh, Mr. Sala proposes answering several questions. "First, can religion have a wide-spread effect upon the institutions of society? This we must know, since nineteen hundred years of Christianity brought primarily change only to individuals. Second, how do the social institutions and principles of the Bahá'í faith meet modern needs? Third, does the first hundred years of the Bahá'í faith indicate an ability to change the social outlook of individuals enough to effect a radical change in society?"

Over half the book is devoted to answering these questions. And of this latter half, perhaps the finest discussion is that which centers in Chapter V, "The Supranational Community." Mr. Sala discusses the Bahá'ís as people, and their objectives. The administrative institutions created by Bahá'u'lláh are carefully described as a functioning pattern of world order. He shows how a spiritual democracy without party politics works.

The technique of consultation is clearly set forth. "In Bahá'í consultation each mind gives as well as takes, is constantly trained to remain open, and to understand and appreciate other points of view than its own. The ideas born in such a meeting are the result of creative interaction with other minds, inspired by a common faith and a common aim: the welfare of the whole community. The union of these unselfish minds produces a breadth of vision and a power of insight which is incomprehensible to the uninitiated."

This chapter is the best short summary of the functioning Bahá'í order that I have ever seen, except for the statement of the Guardian. It is clear, comprehensive, and especially stimulating to those who do not know of the Bahá'í Faith.

Readers will also be grateful for the care with which the book is annotated and for the fine index.

Copies of *This Earth One Country* may be ordered through the Bahá'í Publishing Committee, Wilmette, Illinois, \$2.50.

It is the structure of His New World Order now stirring in the womb of the administrative institutions He Himself created, that will serve both as a pattern and a nucleus of that world commonwealth which is the sure, the inevitable destiny of the peoples of the earth.

—SHOCHI EFFENDI

An Early Teacher

ELEANOR CRANE CARTER

THIRTY years ago a woman came to our town a stranger. In one hand she carried a suitcase, in the other she held the moist warm palm of a little girl, her daughter. To our town, smug in its material wealth and content with its social and religious standards, this woman came unannounced and unafraid to earn a living for herself and child. Her face radiated ethereal happiness and her large dark eyes seemed to see far beyond. The living she sought to earn was not paramount in her thoughts. She wanted to tell these people of the new prophet who had come to the world. "His name is Bahá'u'lláh," she said simply. "It means Glory of God."

The town had long been divided by its many creeds out of which social and business strata had been drawn. Members of each church did not associate with other religious groups and a newcomer would wisely reflect on his choice of affiliation for the sake of his material success. But this woman sought no sectarian nor social prestige. Man made distinctions were nothing to her, for had not Bahá'u'lláh, the new prophet, said, "Ye are all the fruits of one tree, leaves

of one branch and members of the same family." And only a meager living did she seek to earn for again had not Bahá'u'lláh said, "*O Son of Being!* If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement for glory shall one day rest on thee."

Day after day often times miles in the country she walked from house to house, hoping not so much for the sale of her goods as that the doors of people's hearts would be open to receive her message.

"Do you realize what a glorious age you live in?" she would ask with her face aglow and her eyes sparkling with joy. "This is a New Day, a New Age, a New Cycle. The old order is passing away and a New Dispensation has come." Then, as if looking at a vision before her, she would continue, "Just as the sun arises from the East to bring material light to the world after a period of darkness . . . so does God send Divine Revealers to bring spiritual light to mankind. Since the beginning of time these Divine Messengers have come. Zoroaster, Moses, Jesus, Muḥammad — and now Bahá'u'lláh has come to

unite all religions, races and nations. These prophets are like notes in a heavenly song and we must not accent one note more than the other lest we mar the harmony. How wonderful! How clear are God's plans."

With great tenderness she would tell of the Báb — His purity of life and cruel martyrdom — a story of such bravery, such sacrifice, such faith that it always increased in beauty with each repetition.

"Báb means Gate," she said, "and like John the Baptist in the time of Jesus, He came to prepare the people for the advent of the Promised One. . . . Some heeded . . . others disbelieved and killed Him for bringing them a message of love, in hopes of quenching this heavenly light . . . but it could not be stopped any more than they could stop this material sun from shining. . . . All mankind can do is to close its heart from seeing it . . . and just as the Báb foretold Bahá'u'lláh, the great Revealer, came . . . only to be imprisoned by these same blind people. Even then they could not shut out His light. It penetrated deeper and deeper through the thick prison walls even to us here in America. Yes, some Americans have gone and seen and believed. After many years of imprisonment and exile, Bahá'u'lláh

died, asking that His eldest son, 'Abdu'l-Bahá, carry on His great message. 'Abdu'l-Bahá means 'servant of God.' He and other members of His family were freed a few years ago and now live in 'Akká . . . only two years ago He came to America to spread these teachings and while here He visited the grave of the first American believer . . . just seventy miles from here."

"'Abdu'l-Bahá came and we did not know? . . . Why were we deprived this privilege?"

"One does not have to see to believe," she answered. "I, too, never saw Him. Think always of Him as a loving father. Ask yourself when problems come, 'How would He want me to do?' And never doubt a Manifestation of God. Believe and do what they have bidden you do . . . some day, if not now, you will see the wisdom of it."

On her table stood a picture of 'Abdu'l-Bahá. By it always was a vase of flowers. "'Abdu'l-Bahá loves flowers . . . their perfume is significant of His life," she would say, looking tenderly at them. "He loves children, too, and has several beautiful grandchildren." There before us was the picture of 'Abdu'l-Bahá. "He has grandchildren — He loves flowers — He lives to serve His father and mankind" — these are living people walking, talk-

ing, loving—not story book people.

On the wall above 'Abdu'l-Bahá's picture was the Arabic word meaning "God Most Glorious," the Greatest Name, she called it and said it signified these teachings Bahá'u'lláh had brought. They were called the Bahá'í Faith . . . Bahá'í meaning Light. "The Báb, Bahá'u'lláh, 'Abdu'l-Bahá, the Bahá'í Faith." How melodiously she spoke these words! Would the time ever come when we, too, could do likewise?

"Some day these words will be spoken universally. They will become as well known as the names in the Bible," she assured us.

In her tiny two rooms she began her meetings. A few worn tablets sent by 'Abdu'l-Bahá to American believers, copied and handed on, lip to lip, heart to heart, stories of the history of the Faith, and a paper bound copy of Bahá'u'lláh's *Hidden Words* with a few prayers included were her only material. Night after night three adults and three children gathered there to read these words—spelling, stammering out their pronunciation only to meet her happy smile and approval. She explained the significance and necessity of The Nineteen Day Feast, established by Bahá'u'lláh and considered it

a very special privilege. On these occasions her small table would be perfumed from the scent of a homemade bouquet . . . oftentimes a single rose placed in the center with two candles on either side which radiated a light not confined to the limitations of wax and string. No ceremonial banquet could be served with greater love and devotion than her often times simple fare of cocoa and crackers.

In time, as ever, the opposers worked to belittle, criticize and ridicule this "new fangled religion" without investigation. Never a look of reproach or discouragement clouded her countenance for had not Bahá'u'lláh said in the *Hidden Words*:

"O My Servant!

"Free thyself from the fetters of this world, and loose thy soul from the prison of self. Seize thy chance, for it will come to thee no more."

"O Man of Two Visions!"

"Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved." And had not 'Abdu'l-Bahá admonished those who believed to "Be silent concerning the faults of others, to pray for them, and to help them through kindness to correct their faults." The Báb, too, had

uttered this assurance: "God will assist all those who arise to serve."

She stayed among us several years, living as near as was humanly possible to all the Divine precepts she had brought. When the time came for her departure, she went away as unostentatiously as she had come . . . her daughter now a young woman sharing the weight of the suitcase.

Thirty years ago! In the interim 'Abdu'l-Bahá passed from this world, appointing His eldest grandson, Shoghi Effendi, Guardian of the Cause He had so dearly loved. These teachings have encircled the globe. The words are spoken in seventy-eight countries, representing thirty-one races. Our town has become more tolerant. Union prayers are held by the various churches and fellowship meetings have come out of the social groups. The names "the Báb, Bahá'u'lláh, 'Abdu'l-Bahá, Shoghi Effendi and the Bahá'í Cause" are familiar words and fall easily from the lips of many.

Some may not know who first spoke them in our town . . . others will never forget. To some her words fell like dew-drops and melted away . . . to others they became precious diamonds in this the world's most priceless heritage. And whether they believed or disbelieved the message she brought, no one who contacted her was left unmoved, untouched by the radiance of her spirit.

Death came a swift messenger to her a few years ago. In crossing a street one stormy night she was instantly killed by an unseen car. To those who knew her it is easy to believe she was looking far beyond impending danger, listening to the notes of her heavenly melody. In tribute to her I quote from her source of inspiration, *The Hidden Words* of Bahá'u'lláh, the following:

"O Son of Spirit!

"My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting."

The ordinances of God have been sent down from the heaven of His most august Revelation. All must diligently observe them. Man's supreme distinction, his real advancement, his final victory have always depended, and will continue to depend upon them. Whoso keepeth the commandments of God shall attain everlasting felicity.

—BAHÁ'U'LLÁH

“THEN TELL ME”

“Then tell me. Do the children know the Father and confess Him
or do they contradict Him as the people contradicted Him before?”

ELSIE PATERSON CRANMER

We wandered in perpetual night,
Without a star, without a moon,
The Sun from which men drew their light
Was hid in clouds themselves had wrought.
The earth was dumb and still and stark.
Oh, star for which the wise men sought
Was there not once a promise made
That He would come when night was dark . . .
Are we betrayed, are we betrayed?

In other lands, and other skies
Lived Eastern Christs, as well-beloved
As our own Christ, the Jewish Lord.
Their light gave knowledge to the wise
They too had strange symbolic birth
And lived and died and rose again,
And left with men their holy Word.
Praise be to God that He has left
His finger-prints on all the earth!
Yet, still our brothers weep, bereft:
“The gold has gone from that gold story
We too have lost the heavens’ glory.”

I have a secret I must tell
For it bursts my breast with its bursting bell,
When night was blackest and most men slept,
The promise given was kept, was kept.
He shook the earth with His thunderous tread
And stirred the living and woke the dead
Who rose from their self-wrapped winding sheet
At the thud of His sounding shattering feet.
Though the whole earth shivered, scarce none knew why
Scarce any knew when the Lord went by.
And lightless moon — now rich with light
Oh, darkened Sun, now bright with gold,
The story of the Lord is told.

Shout His New Name both wide and far
Bahá’u’lláh, Bahá’u’lláh!

BAHA'I WORLD FAITH

Book Review

ELEANOR SWENEY HUTCHENS

THE Word of God has the power to create men's hearts anew. It can make a new heaven and a new earth to descend upon mankind, can destroy the selfishness and smallness of the hearts, and can fill the souls with an overwhelming love for all mankind, a love made strong because it is the love of God.

The world has never been more in need of that regeneration. The Israel of Moses' day, the Judea of Christ's time, the Arabia of Muḥammad's era were none of them more materialistic, none of them more headlong in their rush towards destruction than the world of today. The corruption of society, the laxness of morality, the disobedience to God's commands, the fear and suspicion that rule men's hearts are all signs of the end of a civilization. The mercy of God in former ages sent a Moses, a Christ, a Muḥammad to be the salvation of a people, the builders of a new civilization. The message of Bahá'u'lláh is that God has sent one of His Prophets once again to lead men to a fuller life.

Bahá'i World Faith, a recently published selection of the writings of Bahá'u'lláh and 'Abdu'l-Bahá, His son, offers to humanity the Word of God for today. There are prayers that reshape the lives of those who use them. There are exhortations that refresh the spirit and reinterpret good and evil. There are laws for the maintenance of universal peace and the creation of a worldwide civilization. There are explanations of the

Scriptures of the past and proofs of the Divine Mission of Bahá'u'lláh. Here also are the talks and letters of 'Abdu'l-Bahá, Bahá'u'lláh's chosen Exemplar and Interpreter. A great feast is spread for the nourishment of a starving world.

The organization of *Bahá'i World Faith* makes it a valuable aid to the study of the Faith. The editor, Mr. Horace Holley, has collected from all available authentic English translations, including many previously unpublished tablets of 'Abdu'l-Bahá, arranging the material according to subject matter and developing the distinctive features of the Bahá'i Revelation. There are five chapters correlating the various writings of Bahá'u'lláh under these subjects: I. The Great Announcement; II. The Promised One; III. The Life of the Soul; IV. Laws of the New Age; V. The Mystery of God. Then there are four carefully edited chapters from the writings of 'Abdu'l-Bahá: VI. The Faith of Bahá'u'lláh; VII. Soul, Mind, and Spirit; VIII. The Loom of Reality; IX. The Divine Plan. These chapter headings indicate the general plan of the book. The student is given further aids in a very complete table of contents, a good index, and an appendix giving the source of each selection.

To Napoleon III of France, to Queen Victoria of England, to Alexander II of Russia, to Kaiser Wilhelm I of Germany, to the Sháh of Persia and the Sultán of Turkey, and to their successors as well as to the rulers of the world collectively, Bahá'u'lláh issued commands unique

Bahá'i World Faith, Bahá'i Publishing Committee, 1943.

in the history of religion. These letters are a valuable portion of the *Bahá'í World Faith*. He addressed king and emperor as "One having authority," saying, "Your glory consisteth not in your sovereignty, but rather in your nearness unto God and your observance of His command as sent down in His holy and preserved Tablets." Again He said, "Thou art God's shadow on earth. Strive therefore to act in such manner as becometh so eminent, so august a station." To these rulers He gave principles for universal peace and just government.

The magnificent concept of one continuous divine religion progressing through the periodic Revelations borne by the great Prophets is developed by Bahá'u'lláh in other passages quoted, and the part Bahá'u'lláh plays in the Divine Plan is explained by 'Abdu'l-Bahá in well chosen selections. Of all these Prophets, Bahá'u'lláh writes: "Whosoever recognizeth them hath recognized God. Whosoever hearkeneth to their call hearkeneth to the Voice of God, and whosoever testifieth to the truth of their Revelation hath testified to the truth of God Himself. Whosoever turneth away from them hath turned away from God, and whoso disbelieveth in them has disbelieved in God. Every one of them is the way of God that connecteth this world with the realms above, and the standards of His Truth unto everyone in the kingdoms of earth and heaven. They are the Manifestations of God amidst men, the evidences of His Truth, and the signs of His Glory."

The meditations of Bahá'u'lláh on the spiritual life known as the *Hidden Words* are perhaps the most widely known of all His writings. These are included in *Bahá'í World*

Faith in part. "Thy heart is My home; sanctify it for My descent. Thy spirit is the place of My Revelation; cleanse it for My manifestation," He wrote, and in a series of such brief and poetic passages, He crystallized the spirit of all religions.

His prayers are unexampled hymns of praise. Choice selections from these are included in the book. There are prayers for nearness to God, for protection, for purity, for forgiveness, for healing, for our loved ones, for guidance, for the regeneration of the world. In no other way can our knowledge of God's attributes be gained so well as by reading and praying the prayers of Bahá'u'lláh.

In the volume are also Bahá'u'lláh's explanation of immortality which reinterprets the old concept of Heaven and Hell as states of nearness and distance from God, yet does not destroy the moral effects of belief in reward and punishment. The goal of life in this world and the next is search for the presence of God. Passages from both Bahá'u'lláh and 'Abdu'l-Bahá are included concerning the eternal life of the soul of man.

The bases of the Bahá'í plan for universal peace are given in various places in the volume, but are presented most clearly perhaps in the letter which 'Abdu'l-Bahá wrote to the Committee for Durable Peace, The Hague, in 1919. It outlines the international organization that shall come about, composed of members of every nation of the world gathered in an international legislature. All disputes must be submitted to an international court whose decisions will be enforced by an international police force. A universal auxiliary language will be taught in all the

schools. There will be a uniform system of weights and measures, a single currency, and a uniform calendar. But these outward organizations can never achieve the Kingdom of God on earth until the individuals have transformed themselves with love for God and devotion to the interests of each other. The principle of the oneness of humanity and the abolition of all prejudice, whether racial, class, religious, national, or political must come about before the realization of the Most Great Peace. It is the message of the book, *Bahá'í World Faith* that God has once again

sent His Messenger to guide and inspire man to universal brotherhood and absolute servitude to God.

If there could be but two Bahá'í books in each of our libraries, they should probably be *Bahá'u'lláh and the New Era*, John Esslemont's summary of the principles and teachings of the Bahá'í faith, the lives of its founders, and its history, and *Bahá'í World Faith*, the new, comprehensive compilation of the writings of Bahá'u'lláh and 'Abdu'l-Bahá.

This is one in a series of articles on Bahá'í books.

BAHÁ'Í

RUTH FOSTER FROEMMING

Bahá'í means "spiritual light," its glorious ray,
Toward brotherhood and peace lights mankind's way.

Shows blessed states to which man can unfold,
When golden rule supplants the rule of gold.

Sends beams of light to show wherein man failed;
Solves economic wrongs from which he ailed.

Illuminates the path to brotherhood.
As kinship of mankind is understood.

Dissolves disunity of class and creed,
And fosters love, Man's universal need.

Equality of sex its light has brought,
That links to progress be more firmly wrought.

In answer to man's wish for wars to cease,
It points the way to international peace.

And speeds the day when world security
Will lift the hearts of all humanity.

Thus to the world, Bahá'í, the super-sun,
Proclaims with God that all mankind is one!

THE GUARDIANSHIP AND THE ADMINISTRATIVE ORDER

A Study Outline

PAUL E. HANEY

I. INTRODUCTION — FOUNDATIONS of the ADMINISTRATIVE ORDER

A. Scope of Course.

1. Origins of the Administrative Order.
2. The Twin Pillars of the Administrative Structure — The Guardianship and the Universal House of Justice.
3. Present-Day Functions of National Bahá'í Administrative Bodies.
4. The Local Spiritual Assembly and the Bahá'í Community.
5. The Individual Believer; Laws and Ordinances.
6. Broad Significance of the Administrative Order: The Bahá'í World Commonwealth.

B. Foundations of the Administrative Order.

1. Writings of Bahá'u'lláh.

- (a) The Book of the Covenant.
- (b) Tablet of the Branch.
- (c) Kitáb-i-Aqdas.
- (d) Words of Paradise.
- (e) Thirteenth Glad Tidings.

References:

Three Tablets of Bahá'u'lláh, pp. 141-143; 152
Bahá'í World Faith, pp. 182-183; 195-196

2. The Will and Testament of 'Abdu'l-Bahá.

- (a) Appointment of the Guardian.
- (b) Explanation of Institution of Universal House of Justice.

References:

The Will and Testament of 'Abdu'l-Bahá (Excerpts, 1940 Edition).

The World Order of Bahá'u'lláh, pp. 143-157.

Bahá'í Administration (Third Edition, 1936), pp. 53-54.

I. THE TWIN PILLARS of the ADMINISTRATIVE STRUCTURE — THE GUARDIANSHIP and the UNIVERSAL HOUSE of JUSTICE.

A. The Institution of the Guardianship.

1. Authority and Responsibilities — Relation to Central Figures — Unique Character of Institution of Guardianship.
2. Permanent Head of Universal House of Justice.
3. Successorship.
4. The Hands of the Cause.

B. The Universal House of Justice.

1. Functions.
2. Method of Election — "Secondary Houses of Justice."

3. Clearly Defined Spheres of Jurisdiction of Guardian and Universal House of Justice.

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Bahá'í Administration (Third Edition, 1936), pp. 36, 41, 54.
Tablets of 'Abdu'l-Bahá, Vol. I, p. 90.
Bahá'í World Faith, p. 176.
The Advent of Divine Justice, pp. 11-12.
Some Answered Questions, pp. 67-68, 198-199.
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III. PRESENT-DAY FUNCTIONS of NATIONAL ADMINISTRATIVE BODIES.

- A. The American National Spiritual Assembly.
 1. Chief Pillar of Future House of Justice.
 2. Formation and Legal Organization.
 3. Method of Election.
 4. Authority and Responsibilities.
 5. Relation to Local Assemblies.

References:

- The World Order of Bahá'u'lláh*, p. 89.
Bahá'í Administration (Third Edition, 1936), pp. 34-35, 74-75, 78-79.
Bahá'í Procedure (Second Edition, 1942), p. 65.
Declaration of Trust and By-Laws of the National Spiritual Assembly (1945 Revision).

- B. The National Convention.
 1. Two-fold Function.
 2. Basis of Election of Delegates.
 3. Administrative Status of Convention.
 4. Convention Procedure.
 5. Time of Holding Convention.

References:

- Bahá'í Administration*, pp. 69, 81-82.
By-Laws of the National Spiritual Assembly, Article VIII.
Bahá'í Procedure (Second Edition, 1942), pp. 77-91.
Bahá'í News, Number 38, p. 1; Number 91, pp. 1-3.

IV. THE LOCAL SPIRITUAL ASSEMBLY and the BAHÁ'Í COMMUNITY.

- A. Significance of Institution of Local Spiritual Assembly.
- B. Election, Duties and Obligations of Local Assemblies.
- C. Relationship to Community and to the National Spiritual Assembly; The Nineteen Day Feast.

References:

- Bahá'í Administration*, pp. 20-24, 32, 54, 118.
Bahá'í Procedure (1937 Edition), Section II, 1-29.

Bahá'í Procedure (Second Edition, 1942), pp. 29-57, 108-115.

The World Order of Bahá'u'lláh, p. 6.

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A Procedure for the Conduct of the Local Spiritual Assembly (Insert, *Bahá'í News*, August, 1945).

Tablets of 'Abdu'l-Bahá, Vol. I, pp. 1-26.

V. THE INDIVIDUAL BELIEVER; LAWS and ORDINANCES.

A. The Individual and the Community.

B. Obligations and Rights of Individual Believers; Administrative Procedure.

C. Laws and Ordinances.

References:

Bahá'í Procedure (1937 Edition), Section I, 1-22.

Bahá'í Procedure (Second Edition, 1942), pp. 3-25.

Bahá'í World Faith, pp. 166-203.

Will and Testament of 'Abdu'l-Bahá (Full Text), p. 10.

VI. BROAD SIGNIFICANCE of the ADMINISTRATIVE ORDER; THE BAHÁ'Í WORLD COMMONWEALTH.

A. The Guiding Principles of World Order; The Federation of Mankind.

B. The Lesser Peace and the Most Great Peace.

C. Future World Peace Assured as a Fundamental Accomplishment of the Administrative Order of Bahá'u'lláh.

References:

The World Order of Bahá'u'lláh, pp. 6-7, 18-19, 34-38, 40-41, 45, 156-167, 162-163, 202-204.

The Advent of Divine Justice, pp. 11-12, 72-77.

The Promised Day Is Come, pp. 128-129.

Bahá'í World Faith, p. 247.

Star of the West, Vol. XIII, p. 253.

High aims and pure motives, however laudable in themselves, will surely not suffice if unsupported by measures that are practicable and methods that are sound. Wealth of sentiment, abundance of good-will and effort, will prove of little avail if we should fail to exercise discrimination and restraint and neglect to direct their flow along the most profitable channels. The unfettered freedom of the individual should be tempered with mutual consultation and sacrifice, and the spirit of initiative and enterprise should be reinforced by a deeper realization of the supreme necessity for concerted action and a fuller devotion to the common weal.

—SHOCHI EFFENDI

WITH OUR READERS

OUR leading article, "World Order Is the Goal," is a talk given by Horace Holley at Toronto where the first of a series of public meetings was held October 29. These public meetings, held in eleven key cities, are a concerted effort to carry the Bahá'í Message to leaders of thought and to the masses throughout the country. They are planned and sponsored by the Bahá'í National Assembly and supported and carried out by the combined efforts of such national committees as the public meetings, the radio, the public relations, the news service and other committees in cooperation with local Bahá'í committees in the cities where the meetings are held. By the time this issue of *World Order* is in print meetings will have been held in Toronto, Boston, Washington, Atlanta, New Orleans, Los Angeles, Denver. Other cities where they will be held are Portland, New York, Detroit and Chicago. From time to time *World Order* plans to print other talks given in this important series of public meetings.

Many and diverse are opinions about the significance and use of atomic energy. Fear rivals hope in regard to its use. Is it not possible that there is a deeper significance to the age of atomic power than most as yet suspect? In his article "The Challenge of the Atomic Age" Arthur Dahl sheds the light of Bahá'í teachings on this important subject. Mr. Dahl is a frequent contributor to *World Order*. His review of the book *Black Boy* was in our January issue.

Mr. Dahl's home is in Palo Alto, California.

In our August, 1942, issue we printed "In the Army," by Benjamin Kaufman, a member of the Los Angeles Bahá'í community. In this issue we print another article by the same author under the same title. Lt. Kaufman writes: "In the fall of 1942 an article, "In the Army" expressing my thoughts upon induction was published in *World Order*. Now after three and a half years I would like to submit the enclosed effort based on a similar theme. I have been overseas four times and have recently returned from India. I feel that my thoughts are representative of a soldier and a Bahá'í."

William Kenneth Christian's review of Emeric Sala's book, *This Earth One Country*, is comprehensive and most timely. Bahá'ís will find this book invaluable for gaining a broader view of the Bahá'í Faith and its implications and as a means of approach for those not familiar with Bahá'í Teachings. It may be obtained from the Bahá'í Publishing Committee, 110 Linden Avenue, Wilmette, Illinois. Mr. Christian teaches in the department of Written and Spoken English of the Basic College of Michigan State College at East Lansing.

In connection with her story, "An Early Bahá'í Teacher," Eleanor Crane Carter writes as follows: "It has long been my desire to pay tribute to Santa Paula's (California)

first Bahá'í teacher, the late Mrs. Lesly O'Keefe Long. . . . I quoted mainly from the *Hidden Words*, her source of inspiration, which, as I recall, was the only book in print at that time."

Only rarely do we receive contributions from our Bahá'í friends in England so when we received the poem "Then Tell Me" by Elsie Paterson Cranmer of Southbourne, near Bournemouth, we wrote asking Mrs. Cranmer if she would tell us something about herself and her Bahá'í experiences. Mrs. Cranmer is an artist in both poetry and music. Her poems have appeared in many British magazines and several books of her collected poems have been printed. She is a talented pianist who instructs both in piano and in choir singing. Parts of her letter tell us something about her Bahá'í experiences and her work for the Bahá'í Faith.

She writes: "I lost my husband and my two brothers in the late war [world war I] and had later a terrible breakdown (we had some other personal tragedies in our family) and this breakdown was really the instrument used by Bahá'u'lláh for bringing me into the Cause. Before then I had been an agnostic of the rankest and most virulent nature and looked upon all religion as so much 'dope,' including Bahá'í! But when I was so ill and God had stripped me, it seemed, of *everything*, suddenly it appeared to me that nothing in the world was of any value save God and I began to identify myself with the Bahá'í Faith. This was many years ago, when I got well. Later I served on the L.S.A. for over a year and finally (or later, I should say) removed to Bournemouth. I have held weekly Bahá'í

picnic meetings here every Saturday. Sometimes as many as sixteen attend.

"When my sister-in-law and I first settled here we had only two Bahá'ís, one completely inactive owing to business circumstances, and the other semi-active. We have now seventeen Bahá'ís and quite a flourishing community. We worked so hard last winter at my picnics that we made six Bahá'ís in six months and we were delighted with the success of our efforts. I am now beginning the picnics again and do so pray for further success. We have only comparatively recently formed an Assembly and we've not got our center yet which we want very badly. . . .

"Miss Pinchon [some of our readers will remember Miss Pinchon's book, *The Coming of the Glory*.] has been in the Cause for many years but her health prevents her from taking any active part. If and when the community gets stronger I shall hope to pioneer.

"I know Norman Smith and Clarence Stigal, now in Chicago, who himself sends me literature for my teaching work and also Duncan McAlear whom I've not met, but who writes regularly, and he too sends literature which is most helpful to me in my teaching work."

Eleanor Sweney Hutchens, formerly of Urbana-Champaign, Illinois, and a graduate of the University of Illinois and one of our younger contributors, is now living in Palos Heights, Illinois. Her appreciative survey or review of the book, *Bahá'í World Faith*, is a number in our Bahá'í Literature series. This is Mrs. Hutchens' first contribution to *World Order*.

Included in this number is an outline for study of "The Guardianship and the Administrative Order" by Paul Haney. This should be helpful especially to new believers who have not made a careful study of the Bahá'í Administrative Order. Mr. Haney is a member of the local Assembly of Alexandria, Virginia, and chairman of the regional teaching committee for Maryland, Virginia and West Virginia.

Bertha Hyde Kirkpatrick who contributes the editorial this month on "Worship in One Faith" has her home in Olivet, Michigan.

In writing of Philip Marangella in this department in our October issue through a slip we wrongly stated that his home was in Wilmington, Delaware. We are sorry for the mistake. He is living in New Orleans where he is chairman of the local Bahá'í Assembly. Mr. Marangella has served the Cause in many ways and in many places since he came into the Faith in 1921. He has served on Bahá'í Assemblies in Washington, Eliot, Teaneck, New York and Chicago and spoken in most of the states east of the Mississippi before college groups and Rotary and other service clubs. He and his wife spent fifteen months in Cuba and established the Bahá'í center in Havana. A few years ago we published a letter from his daughter, Mrs. Ayned McComb, who has been pioneering in San Juan, Puerto Rico, for the past four years. At present Mr. Marangella is employed by the United States Maritime Commission in a financial advisory capacity. His permanent home is in McLean, Virginia.

The aim of *World Order Magazine* is to help Bahá'ís themselves to broaden their understanding of the Bahá'í Faith, to help them in their teaching, and through them to reach individuals who are interested in this Faith and the general public. The editors appreciate letters telling how you think we can better fulfill our aims.

We are always in need of fresh, vital, well written human interest stories and articles, examples of how the Bahá'í Faith works.

In a fine report of a course on speaking and writing given at Green, Acre last summer we find some excellent rules and suggestions for writing. We have space to select only a few:

"Remember the 'you-psychology'; use it always; that is, write from the *other fellow's point of view* because you must get the truth to him in *his terms of thinking*.

"Make only one major point — amplify as you like, but stick to the one point.

"Know the subject — know *much more* than you say. Say no more than absolutely necessary.

"In presenting Bahá'í ideas keep terminology down to easy understanding of readers.

And here are some general suggestions which apply to both writing and speaking:

"Know what is going on — study *Time*, *News Digest*, news broadcasts, etc.

"Be familiar with the Teachings that have application to events and public interests.

"Keep a file of speeches (non-Bahá'í) that can be quoted, indicating need for the Bahá'í Faith."

—THE EDITORS

WORLD ORDER

The Bahá'í Magazine

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The Basis of Economics

'ABDU'L-BAHÁ

THE Bahá'ís must not engage in political movements which lead to sedition. They must interest themselves in movements which conduce to law and order. In Persia at the present time the Bahá'ís have no part in the revolutionary upheavals which have terminated in lawlessness and rebellion. Nevertheless a Bahá'í may hold a political office and be interested in politics of the right type. Ministers, state officials and governor-generals in Persia are Bahá'ís and there are other Bahá'ís holding governmental positions, but nowhere throughout the world should the followers of Bahá'u'lláh be engaged in seditious movements. For example, if there should be an uprising here in America having for its purpose the establishment of a despotic government, the Bahá'ís should not be connected with it.

The Bahá'í cause covers all economic and social questions under the heading and ruling of its laws. The essence of the

Bahá'í spirit is that in order to establish a better social order and economic condition, there must be allegiance to the laws and principles of government. Under the laws which are to govern the world, the socialists may justly demand human rights but without resort to force and violence. The governments will enact these laws, establishing just legislation and economics in order that all humanity may enjoy full measure of welfare and privilege; but this will always be according to legal protection and procedure. Without legislative administration, rights and demands fail and the welfare of the commonwealth cannot be realized. Today the method of demand is the strike and resort to force which is manifestly wrong and destructive of human foundations. Rightful privilege and demand must be set forth in laws and regulations:

While thousands are considering these questions, we have more essential purposes. The fundamentals of the whole economic

condition are divine in nature and are associated with the world of the heart and spirit. This is fully explained in the Bahá'í teaching and without knowledge of its principles no improvement in the economic state can be realized. The Bahá'ís will bring about this improvement and betterment but not through sedition and appeal to physical force; not through warfare, but welfare. Hearts must be so cemented together, love must become so dominant that the rich shall most willingly extend assistance to the poor and take steps to establish these economic adjustments permanently. If it is accomplished in this way it will be most praiseworthy because then it will be for the sake of God and in the pathway of His service. For example, it will be as if the rich inhabitants of a city should say "It is neither just nor lawful that we should possess great wealth while there is abject poverty in this community," and then willingly give their wealth to the poor, retaining only as much as will enable them to live comfortably.

Strive therefore to create love

in the hearts in order that they may become glowing and radiant. When that love is shining, it will permeate other hearts even as this electric light illumines its surroundings. When the love of God is established, everything else will be realized. This is the true foundation of all economics. Reflect upon it. Endeavor to become the cause of the attraction of souls rather than to enforce minds. Manifest true economics to the people. Show what love is, what kindness is, what true severance is and generosity. This is the important thing for you to do. Act in accordance with the teachings of Bahá'u'lláh. All His books will be translated. Now is the time for you to live in accordance with His words. Let your deeds be the real translation of their meaning. Economic questions will not attract hearts. The love of God alone will attract them. Economic questions are most interesting but the power which moves, controls and attracts the hearts of men is the love of God.

Excerpts from a discourse made July 23, 1912 in Boston, Mass.

Real love is impossible unless one turn his face towards God and be attracted to His Beauty.

—'ABDU'L-BAHÁ

The New Age

ROBERT REID

ANY thoughtful student of current affairs cannot help but see that mankind is passing through a period of reform of so vast and far reaching a character that its like has never before been apparent in the history of the human race. The unmistakable evidences of this reformation are found in every branch of human activity.

In politics we find a rapid decline of systems of government which have served us for hundreds of years. London during the war was the home of numerous deposed kings and queens. The fall of the Hapsburgs in Austria and of the Hohenzollerns in Germany, the abdication of King Alfonso of Spain; the tragic end of the imperial family of Russia in 1918; the rise of The Young Turks in Turkey with the subsequent overthrow of the despotic religious sultanate, coupled with similar widespread changes in the East such as the rise of the Kuo Min Tang in China with the overturning of a government and Chinese system of life hoary with the traditions of vast periods of time—all these are forceful indications of a tremendous upheaval in political thought.

At the same time as these out-

worn systems are being cast aside we see the rapid rise of the new. Mankind is groping towards a better system. And from a study of the rise of communism in Russia, the rise and fall of military despotisms based on the idea of racial supremacy in Germany and Japan, one dominant fact emerges. That is the extreme rapidity of change in systems of government in the last hundred years. This rapidity of change seems to have the quality of acceleration. We can expect to see a more rapid change of thought in the political ideas in the near future.

In the field of economics the reformation in the last hundred years has been no less remarkable. Through the application of industrialism and mass production in Europe and its subsequent spread to every country in the world, it is now physically possible to provide in an ever increasing abundance all the needs of food, shelter, and the amenities of life to every individual on the earth. The economic theories of mankind have been thrown into utter confusion by this change from the old law based on scarcity of commodities. Economists are becoming in-

creasingly aware that the only workable theory is one in which economic security is guaranteed to all mankind. Systems of economics based on exploitation must soon pass away.

In the sphere of science the basic ideas of classical science are being attacked daily by modern scientists who no longer hold the view that the universe can be explained from a materialistic outlook. Modern research has shown that matter cannot correctly be described as a motionless solid. And the idea is gaining ground that all visible things are in their fundamental essence manifestations of energy. An all pervading energy of such a nature that it is but a short step to the scientific acceptance of the belief that all things exist only through the power of God.

In orthodox religion we find a wide general revision of ancient dogmas and creeds. The questioning mind of modern man can no longer blindly accept the superstitions, rituals and traditions with which the pure moral teachings of the great founders of religions have become so encrusted that their original light and uplifting force can barely be discerned.

All these signs of a reformatory age show that there is a great spiritual force at work in the world guiding and directing

man's mind along a clearly defined path. This spiritual force increased in vigor at the same time as the Prophet of God for this day, Bahá'u'lláh, declared His mission in Persia about a hundred years ago. He gave to the world a complete and comprehensive outline of the moral truths necessary for mankind's guidance in this confusing reconstructive age.

At intervals of time outstanding men appear in all branches of human endeavor who tower head and shoulders above their fellow workers. We have intellectual giants, such as Beethoven in music, Shakespeare in drama and a host of others in science, physics, engineering and mathematics. All these great men have this in common that they give to mankind knowledge and wisdom which they could not have learned from anyone. They are originators of new technics and methods of thought.

And yet the creative power of these men is but a reflection of that emanating from the Prophets of God who are the Founders of the great religions. These great leaders of mankind give to the world moral and religious truths and spiritual guidance which have a tremendous influence on the lives and progress of men in their day and age. They teach no particular science, but give us

fundamental spiritual truths which have the power to coordinate and make coherent all our diverse knowledge of particular sciences, crafts, and philosophies. Their teachings have the power to awaken mankind from the blind following of tradition. They set free a spiritual force which enables man to take a tremendous step forward in progress. They change man's morals and characters and wipe away the falsities and evils which have encrusted past teachings.

Bahá'u'lláh declared plainly and repeatedly that He was the Prophet, Teacher, and Educator of Mankind for this day.

His writings are the foundation for unity throughout the whole world and the means of bringing about that glorious age of peace on earth goodwill among men of which the Prophets have told and the poets have sung from time immemorial.

The following are nine of the principles which amongst many others are contained in His Books and Tablets:

The independent search after Truth.

The oneness of mankind.

The fundamental unity of all religions.

The unity of nations, of races, and of east and west.

The reconciliation of religion and science.

The eradication of prejudice and superstition.

The equality of men and women.

The unification of languages.

The compulsory diffusion of knowledge.

His teachings are comprehensive enough to solve all man's individual problems as well as all our international ones.

All the wars, depressions, and other social calamities of recent times could have been avoided by mankind if we had accepted and followed the explicit instructions given to us by Bahá'u'lláh. As His message becomes more widely understood and accepted by mankind the social order will change. It is changing now towards a better world. The Justice of God will become manifest throughout human affairs. The whole world will become organized as one country and all men will live as one family. The complete brotherhood of all races will be an accepted fact. The collective energies of mankind will be set free from the necessity to maintain armaments and will be devoted to increasing the amenities of life. Then will commence a reign of security, peace and abundance for all.

Poverty Will Be Removed

MARTHA L. ROOT

THERE is a Bahá'í solution of the economic problem by which poverty will pass from this earth. It is a spiritual solution. "The secret of the whole economic question is divine in nature and is connected with the world of the heart and spirit." Only the love of God will change men's hearts and create an enduring brotherhood, a brotherhood illumined with justice and love.

First I shall speak of the Bahá'í economic teachings and what they will do for the external world, and secondly what wealth they bring to the impoverished spirits. Bahá'u'lláh has a solution of the economic problem by which every child in this world, both boy and girl, can have proper education to earn his or her living and learn to be of service to humanity. He says that there must not be one individual in this whole world without education. He states that in the future every village, town and city will have its Central Storehouse into which funds will come for education and the better help of the poor.

Also there will be an International House of Justice. His plan is very good because it be-

gins with the farmers; they must be helped first. Most economic readjustments begin at the capital, but this economic plan begins with the farmers, and what is left over from their needs will find its way to the national government.

How is money to be raised for these Central Storehouses, you ask? There are different ways, first there will be the taxes which are graded, and are based on man's income and his needs. A man's capacity for production and his needs will be equalized and reconciled through taxation. If his production exceeds he will pay a tax; if his necessities exceed his production, he will receive an amount sufficient to equalize or adjust. Therefore, taxation will be proportionate to capacity and production and there will be no poverty in the community. The taxes will be much higher for the rich than at present. (1938) In future there will not be the enormously rich nor the desperately poor. The Bahá'í Faith is based upon absolute social justice. Bahá'u'lláh tells us that in the future one-third of the mineral wealth under the earth, such as the gold, the silver, iron, copper, coal will

be turned over to these Central Storehouses to be used for education and the help of the poor. If a man dies and leaves no will and no family, all his estate will be given to the Central Storehouse. There will be a small tax on all animals. All things found for which there is no owner will be given to the Central Storehouse.

Also, in the Bahá'í dispensation there will be voluntary sharing of one's property with others of mankind. This sharing is greater than legally imposed equality and should not be introduced by coercion so that it becomes a law by which man is compelled to share.

Another of the Bahá'í economic Teachings is that there must be work for all and all must work; there must be no drones in the social hive. If all were to work and if there is useful work for all, whether by brain or hand, as Bahá'u'lláh commands and plans, there would be enough for a healthful, comfortable, noble life for all.

However, Bahá'u'lláh does not condemn riches rightly acquired. He says: "The people of Bahá must not refuse to discharge the due reward of any one, and must respect possessors of talent — one must speak with justice and recognize the worth of benefits."

Still another distinguishing

feature of the Bahá'í economic program is that there should be profit sharing in industrial activities. "Laws and regulations should be established which would permit the workmen to receive from the factory owner their wages and a share in the fourth or fifth part of the profits, according to the wants of the factory, or in some way the body of workmen and the manufacturers should share equitably the profits and advantages. Indeed, the direction and administration of affairs come from the owner of the factory, and the work from the body of workmen."

"According to the Divine law, employes should not be paid merely by wages. Nay, rather, they should be partners in every work," said 'Abdu'l-Bahá.

The owners of properties, mines and factories, should share their incomes with their employes, and give a fairly certain percentage of their profits to their working men, in order that the employe should receive in addition to his wages, some of the general income of the factory, so that each employe may strive with his soul in the work.

The inheritance plan of Bahá'u'lláh is most just. He advocates that estates should be divided into seven legacies as follows: (1) children, (2) husbands or wives, (3) fathers, (4) mothers,

(5) brothers, (6) sisters, (7) teachers. In this way wealth will be more widely distributed and teachers are honored. Thus wealth will never be monopolized by a limited few, and no individual through sheer forceful skill will come into possession of another's wealth. However, one is free to bequeath his property just as he wishes.

If there are no children, then their shares go to the International House of Justice. If the children are alive and if any others (in this list of seven) are not alive, then two-thirds of the share of those who have passed on go to the children, and one-third to the International House of Justice. This International House of Justice controls the public treasury; money from this public treasury will be used for the poor, the fatherless, the widows, or on useful works. If the deceased has no heirs then all his property goes into the public treasury, if he has made no will.

Bahá'u'lláh states further that every one must engage in some one occupation such as arts, crafts, trades; and that work done in the spirit of service to one's fellow-men is identical with worship to God. He says: "The most despised of men before God is he who sits and begs. Cling unto the rope of means, relying

upon God, the Causer of Causes. Every soul who occupies himself in an art or trade — this will be accounted an act of worship before God."

'Abdu'l-Bahá, the son of Bahá'u'lláh, visited our country, the United States, in 1912. He said to our American people: "Between 1860 and 1865 you did a wonderful thing, you abolished chattel slavery; but today you must do a much more wonderful thing: you must abolish industrial slavery . . ."

"The solution of the economic problem will not be brought about by array of capital against labor, and labor against capital, in strife and conflict, but by the voluntary attitude of good-will on both sides. Then a real and lasting justness of conditions will be secured. . . ."

"Among the Bahá'ís there are no extortionists, mercenary and unjust practices, no rebellious demands, no revolutionary uprisings against existing government. . . ."

"It will not be possible in future for men to amass great fortunes by the labor of others. The rich will willingly divide. They will come to this gradually, naturally, by their own volition. It will never be accomplished by war and bloodshed."

I give you one other quotation from 'Abdu'l-Bahá: "Now I wish

to tell you about the law of God. According to the Divine law, employes should not be paid merely by wages. They should be partners in every work. The question of socialization is very difficult. It will not be solved by strikes for wages. All the governments of the world must be united and organize an assembly, the members of which shall be elected from the parliaments and the noble ones of the nations. These must plan with wisdom and power, so that neither the capitalists suffer enormous losses, nor the laborers become needy. In the utmost moderation they should make the law, then announce to the public that the rights of the working people are to be effectively preserved; also the rights of the capitalists are to be protected. When such a general law is adopted, by the will of both sides, should a strike occur, all the governments of the world should collectively resist it. Otherwise the work will lead to much destruction, especially in Europe. Terrible things will take place."

All the alarming conditions in the world today are the result of having carried the physical, the animal law of competition and the survival of the fittest into this new universal era of cooperation. Struggle and competition are producing poverty instead of

wealth. The principle of this new age is that man's economic environment is not nature, but his fellow-man. In economics we are making the fatal mistake of trying to rectify the present civilization instead of realizing that it must be spiritually and socially transformed.

There can be no economic tranquility until we have world peace, and as I said, the whole aim of the Bahá'í Teachings is the oneness of mankind and the permanent establishment of universal peace through universal education, through a universal economic solution, a universal auxiliary language, a universal league of nations with every country a member, through a world court and an international police force; through equality of the sexes and the equal education of the girl and the boy; through the harmony of science and religion; and through the independent investigation of truth and the absolute command to consort, mingle with people of all religions with joy and fragrance.

We Bahá'ís . . . believe that the economic solution will come before the end of this century, because these Bahá'í Teachings are the breaths of the Holy Spirit that create men anew.

Excerpts of a speech by Miss Martha L. Root at the All Faiths' League Conference in Indore, Central India, April 19, 1938.

The Army Does Something to a Man

JOHN H. STROESSLER

IN A few days I will be observing the completion of three years in the army, half of which time has been spent overseas. Mine has been an experience not of combat and violent changes, but of the monotonous drudgery of the supply base. There has been plenty of opportunity to think, to discuss, and to watch men react to army life and the events of the world. As a Bahá'í, there has also been the privilege of spreading the Bahá'í Faith, and as a lone Bahá'í in whatever place stationed, that Faith has certainly been put to some critical tests.

It is said that "the army does something to a man." I'll not try to analyze that in reference to myself—I'm still too much involved in it to be objective—but I feel it's true. I've felt it in myself, and have seen it happening to soldiers of my acquaintance. It seems that life's many stimuli are concentrated in their effect on the person. Everything happens faster. No, not the daily happenings. "Nothing ever happens in this place." But the more basic things, those that mold a man's character, that shape his outlook, that determine what kind of a person he is to be later, all confront

one with forceful suddenness. It creates a situation of indecision and hasty reactions, a period of groping and searching for values, and disillusionment in not finding them.

Naturally, soldiers, as do other people, vary in their maturity of outlook. Ask a group of soldiers why they are fighting and the answers will range from, "To be able to get a chocolate malted when I want it" to "To prepare the conditions for the realization of world peace." Unfortunately, the type of answer such as the latter is in the small minority. The first group will frequent the post movie and read pulp magazines looking for escape; the second will read modern economists and perhaps attend the weekly discussion club. Each to his level of search and each doomed to his level of disappointment. A dismal picture of men without vision, and seemingly insensible to the great force that waits to give them sight.

Even the most casual observer could point out the paucity of moral and ethical values among men in the army. Probably not lower than average, but covered up in a less subtle manner than in civilian life. However, the

problem is greater than one just of goodness. It is more basically fundamental. It concerns the whole point of life. I daresay that not one in a thousand soldiers has a formulated answer to the question, "Why am I alive?" And these men are supposed to be ready to die for a reason understandable to them. It is rather inconsistent and confusing.

Often I feel myself, a Bahá'í, as one with food for hungry people, but unable to attract their attention because they are blind. While they detect vaguely the savor of the presence of food, their materialistic sense of smell deceives them and they keep fumbling around looking in bare corners and rubble heaps for the life-giving substance that would restore their sight and minister to their hunger.

I have seen the Bahá'í Faith as it acts on men. I have seen it eagerly sought after; I have seen it shunned. I have seen interest and apathy. But in all this human variability, the Faith stands constant and valid. Often men have denounced the writings of Bahá'u'lláh only to champion one of His teachings in their next breath. I have seen men laugh at the word, Bahá'í, but earnestly

uphold some of its principles. It is most unpredictable what bit of the greater truth each man will claim as his share.

The Bahá'í soldier must needs be strong to shoulder a two-fold burden, that of keeping his faith glowing within himself and of infusing others with the warmth of it. True, every Bahá'í has this task, but only the soldier lives in the locale of the war machine. "The army does something to a man." A flower is more difficult to nurture in a desert than in a home garden. The Bahá'í soldier is a pioneer wherever he goes. The people he contacts disperse to all parts of the world. He is forever planting and, seemingly, never harvesting. Since he is human, he experiences disappointment. Because he is Bahá'í, he thanks God for every opportunity to serve.

Adverse as the conditions are, the Bahá'í's song never ends on a hopeless note. Its final cadence is one of confidence and triumph. It has the sequence of assurance. Its theme reaches new heights of inspiration. Its harmony is attuned to the hungry hearts of today. Without its melody, the repertoire is incomplete. Let the voices ring out.

The Spiritual Springtime

MARY MARLOWE

He has come! He has come!
The hunter on the mountain has blown
A golden note of welcome.
From the high places come birds
Singing the sweet notes of His Name.

He has come!
As the sun comes out of the East at dawn,
As lightning flashes out of the East,
He has appeared.

Day after day I have walked in my lonely garden alone,
As you were alone.
But now, the Friend has come;
Our true Friend, keeping His promise,
Entering at the Gate,
Keeping indeed His promise.
Did anyone doubt that He would come?

I am not alone or lonely any more,
Nor are you —
The spray of little gray twigs
In the pale light
Will soon be a shower of green
With scarlet blossoms.
The earth, like a stone in the pale light,
Will soon be a carpet of emerald green
Showered with gold.

Could anything keep Him from coming
When the love song of the whole world
Has ever been — "He will come! He will come!"

He *has* come! And He is not only like light and like water —
An ocean toward which every stream
Has been flowing;
But now the ocean has overflowed its banks.
The hour is at hand,
And every little stream is caught up
In the waves of Its Glory.

Fear not little streams that you have reached
Your destination at last.
Had you grown so used to moving alone
On your way to His Oneness?

He has come, and like the ocean,
He comes forth to embrace you.

Fear not His roaring! Fear not His thunder!
It is the hour of union;
It is the moment of Oneness.

He has come! Do you not *know* He has come?
Strange that you sit so silent,
As if still wondering.
Would God make a promise and then
Fail to keep it?
Have we not come to the hour
When we need Him most?
Can any human philosopher, saint or scientist
Give us a plan
For the healing of hearts — and of nations?

O my friend, He is spreading the plan
Before our eyes.
How sweet is the scent of Heaven
In His snow-white scroll.

I cannot be still any longer,
It is the season of joyfulness!
No wonder we were so sad, hoeing our garden,
Many years ago, in the pale light,
Not knowing at what hour He
Would enter our gate —
But *now* He has come!

Blessed friends of Islám, roll up
The faded skirts of tradition
And harken to the Voice of Muḥammad, your Lord.
Adorn your bodies with new garments of shining silk.

Blessed friends of Moses, recognize your Lord.
Blessed friends of Buddha, The Promise is fulfilled.

Blessed friends of Christianity,
Every church spire has reached its aspiration,
And every church door leads out
Into the arena of Oneness —
For Christ has fulfilled His promise
And the Glory of God has penetrated every stone.

The Lord alone can interpret, expound and make Laws,
And since *He has come*
Shall we not ask Him the answers?

DISAPPOINTMENT, bitterness, and a subtle, creeping bewilderment have marked these months since the end of the war. Physical necessity brought forth many forms of heroism and sacrifice. But now the lustre of heroism is dulled, and the horror of our time stands a naked and misshapen thing.

The human race is reduced to its true stature, two billion ants, some hunting for scraps of food or waiting a slow starvation, some bludgeoning for power, some scurrying for money, beaten and bent by the scramble, obsessed by little dreams. The time is heroic, all proportions vast. It is as if God held a blinding light and sought us out, each man, each woman.

For too long men have been fooled by the appearance of greatness. The glib tongue, the flashy uniform, the massed numbers have been used to conceal heads stuffed with straw and bodies lacking heart or soul. We have seen those with the appearance of greatness hanging by the heels from the rafters of a gas station, as slabs of beef are hung after the slaughter.

Let us mark well the lesson of our time. There can be no greatness in isolation. There can be no greatness without world community. There can be no greatness on the basis of human personality. There can be no greatness through the mere balance of opposing groups. There can be no greatness without heroic sacrifice for a timeless, divine goal.

The true Prince of Peace, Whom Jesus promised, has walked the earth. While isms, ideologies, and special groups wrestle to imprison the human mind and spirit, this men and women may know—the Prince of Peace has walked the earth.

In our time, to all men living, He has spoken. In His voice is command and healing. "The earth is one country; let it be in unity." "Love Me, that I may love thee. It thou lovest Me not, My love can in no wise reach thee. Know this, O servant."

The call of Bahá'u'lláh is to spiritual greatness. To a standard of character which will remain untarnished; to a love and understanding which pierces the false barriers of our environment; to an honesty which no

sham or personal appeal can shake; to a unity rooted in living, divine principle.

In every sense the Faith of Bahá'u'lláh is a religion of the marketplace. It is for the people of city and farm, of East and West. There is no person, family, tribe, race, or nation which does not need unity with its kind throughout the earth. "Blessed is the spot, and the house, and the place, and the city, and the heart, and the mountain, and the refuge, and the cave, and the valley, and the land, and the sea, and the island, and the meadow where mention of God hath been made, and His praise glorified."

Tolerance and charity are as bitter gall when we need the healing of unity. The deeper scars of these years cannot be healed by a gift or silently left to time. The love of God alone can enliven scarred tissues.

Divine love has a focus, like the sun. It is not like sweet senti-

ment which a strong wind may disperse. Its warming rays sink through the indifferent earth and touch the roots of life. A tree so nourished grows even in gloom and storm.

The creative secret of civilization is the inner response to divine love and law. To release this power in the lives of men and women, Bahá'u'lláh has come. He has called us to greatness of word and action in all the marketplaces of the world. 'Abdu'l-Bahá has shown us, through a long and full life, in the East and the West, the patience and and tireless service required of those who would honor the name Bahá'í. And for almost a quarter of a century Shoghi Effendi has patiently shown us the culmination of unity, love, and law in institutions of justice.

The call to greatness has gone forth. "The Book of God is wide open . . ."
—W.K.C.

Mere knowledge of principles is not sufficient. We all know and admit that justice is good, but there is need of volition and action to carry out and manifest it . . . The ways and means must be provided. . . . All of us know that international peace is good, that it is conducive to human welfare and the glory of man but volition and action are necessary before it can be established. Action is the essential. Inasmuch as this century is a century of light, capacity of action is assured to mankind. Necessarily the divine principles will be spread among men until the time of action arrives. Surely this has been so and truly the time and conditions are ripe for action now.

—'ABDU'L-BAHÁ

ONE NATION

Book Review

ARTHUR DAHL

IT IS generally recognized that one of the most difficult and crucial problems facing America in the post-war era is that of prejudice against various minority and racial groups. Such prejudice is sharply in conflict with the basic tenets of equal rights and brotherhood found in both democracy and Christianity, yet it flourishes undiminished in this country which considers itself the last stronghold of democracy and a pillar of the Christian faith.

In the atomic age we are facing, such prejudice, if allowed to continue unabated, is fraught with dangerous consequences. At a time when peace can be maintained only with the closest cooperation between the nations of the world, our persecution of the Negroes, Filipinos, and Chinese within our borders undermines our character and good faith in the eyes of all darker-skinned peoples, and is a serious impediment to the trust and friendship that must be the foundations of all sound international relations.

Many people realize this danger, and are trying to do something about it. In the field of publicity, one of the most intelligent and successful of recent efforts is *One Nation*, by the distinguished young American novelist Wallace Stegner, in collaboration with the editors of *Look*. The authors have skillfully used the picture-text technique, developed so

rapidly during the past few years by the great picture magazines, to present rationally and humanely the problems of the minorities, both racial and religious, living in our midst.

The authors have gone to great pains to be objective. They obviously feel sympathy for these persecuted groups, but they have not attempted to whitewash them, or glamorize them, or show them in a distortedly favorable light. They do believe that there is nothing in the facts about these people, when viewed in the proper perspective, that would cause them to be disliked or shunned. And so they have tried to present these facts, in word and picture, so that the reader can come to know these people and their problems first hand: where they came from, where they live now, how they are treated, the types of persecution they are subjected to, and the origin and real reasons for this persecution. On this last point, the authors fearlessly and bitterly expose the premeditated character and economic self-interest that lie behind most minority persecution and prejudice.

The book considers not only the obvious minorities: the Negroes, Chinese, Japanese, Filipinos, Catholics and Jews, but also some of the less publicized but none the less interesting groups, such as the American Indians, the Hispanos, the Mexicans and Pachucos. It is beautifully written, contains a great deal of useful information about these people, and the pictures are unusually effec-

One Nation, by Wallace Stegner and the Editors of *Look*. Houghton, Mifflin Co., 1945.

tive in giving one the "feel" of their environment and culture. It can be read with interest and profit by all Bahá'ís, and should prove a desirable supplementary teaching aid.

But it is doubtful how much books like this, no matter how skillful and with what passionate sincerity they are composed, can accomplish in alleviating the injustices they describe. Prejudice as it is practiced today in America is too deeply rooted, too intolerant, to yield solely to a rational, educational approach. Such prejudice is one of the most serious effects of the spiritual bankruptcy of our times, and it can only be corrected by reaching its root cause, and reconstructing the moral and spiritual framework of our civilization. Clearly, since this is a spiritual malady, its cure lies in the realm of the spirit, of religion.

It is here that the Bahá'í Faith makes its great and unique contribution to the solution of the problem of prejudice. For this is a living Faith, daily inspiring its followers to a deep sense of kinship with God and their fellow-men. The teachings of Bahá'u'lláh are looked upon as the Word of God for this day, and are

accepted and absorbed by Bahá'ís as their own belief. And the teachings of Bahá'u'lláh on the question of racial and religious prejudice follow the only approach which can possibly meet the question in today's world: that "the world is one country, and mankind its citizens", that there are differences, but no basic spiritual inequalities between the peoples of the world, that it is God's will that we should make no distinctions between people because of their color or physiognomy or creed, but should live in peace and harmony with all.

This is no arm's-length truce between peoples. Within the Bahá'í community, in more than seventy-eight countries of the world, there is today being formed the foundation for the truly universal society of tomorrow, in which people of all races are living and working together in freedom and friendship, drawn together by the bond of a common Creator and a common purpose in life. This is the dynamic, spiritual approach that is needed to overthrow the negative forces of prejudice, hatred and misunderstanding, and to place race relations on a plane in tune with the realities of our age.

Does not the very operation of the world unifying forces that are at work in this age necessitate that He Who is the Bearer of the Message of God in this day should not only reaffirm that self-same exalted standard of individual conduct inculcated by the Prophets gone before Him, but embody in His appeal, to all governments and peoples, the essentials of that social code, that Divine Economy, which must guide humanity's concerted efforts in establishing that all-embracing federation which is to signalize the advent of the Kingdom of God on this earth? . . .

—SHOCHI EFFENDI

The Christian Heritage

PHYLLIS HALL

"This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

THIS fatherly advice of Polonius to his son, Laertes, in William Shakespeare's *Hamlet* might well be said to be the theme of two books that Canon George Townshend, Archdeacon of Clonfert, Ireland, has addressed to the Christian world. These books, *The Promise of All Ages*¹ and *The Heart of the Gospel*² appeal to Christendom to know itself, and to arise with conscious knowledge to the station for which it was created.

In *The Promise of All Ages* Dr. Townshend shows how the collective life of mankind has been leavened in ages past with a spirit of expectancy, an ever-eager awaiting for the appearance of the Messenger of God. In the Gospels, especially, is this great Day of Fulfillment emphasized as the goal of the unfoldment of man's collective life upon this planet. In his *The Heart of the Gospel* he restates the "teachings of the Bible in terms of modern thought and modern need."

In these two books Dr. Townshend not only restores to us the

past of the Christian world, but gives us glorious hope for both today and tomorrow. He sets events in their true relationship to each other, allowing us to perceive the full measure of the wisdom and beneficence of the work of Christ in fulfilling the Promise of Moses to a needy humanity.

Psychological research into the workings of the human mind has demonstrated the danger of cutting ourselves off from our past. When a person has shoved some incident of his past life out of his mind, has buried it from all dispassionate and conscious consideration, he feels vague alarm, becomes tense, unreasonable and anxious about any remark or incident that makes him recall the attitudes and emotions that were drawn out from him by similar situations in his buried and forgotten past.

In like manner, many of us in the Christian world become tense and anxious when the word, "Jew," is mentioned. This is mainly because circumstances have conditioned us not to place the details of the Jewish religion in their natural situation as the thoroughly beautiful and glorious yesterday of the Christian today.

1. Bahá'í Publishing Committee, 1935.

2. Bahá'í Publishing Committee, 1940.

We are all hazily aware that the roots of Christianity lie in the faith surrounding Moses, just as we are aware that, unless we are full-blooded American Indians, our cultural roots lie somewhere in the old world of Europe, Asia or Africa. Yet we unconsciously tend to deny recognition to our religious and cultural past, and isolate ourselves in an inglorious present.

When knit, through the pages of these books, to our religious heritage, we can see the faith of the followers of both Moses and the Christ functioning as part of the "grand Creative Scheme of God." In helping us to know ourselves, Dr. Townshend enriches us with an awareness of our part in the plan of our creator. Thus, he renews our self-respect and presents us with a sound idea of the part Christianity plays in the drama of creation.

Dr. Harry Stack Sullivan says in his *Conceptions of Modern Psychiatry**, "If there is a valid and real attitude toward the self, that attitude will manifest as valid and real toward others." So, sure of our place in the Play of Life, we are freed of our fear-bound prejudices, and are willing to admit the right of all humanity to their place in the sun.

Dr. Townshend gives us back

our lost pride and interest in our religious past. He dissipates our fear of the present winter of wide-spread irreligion by introducing us to the springtime of the Faith of Bahá'u'lláh, the prophet of today, and proves this new revelation to be the fruition of the manifold prophecies in the Old and New Testament.

The Christian of today feels bewildered, frustrated and in despair when he looks at the problems facing the world of humanity, because he has been divorced from the strength of his past, and has no hope in his future.

Dr. Townshend reveals in clear outlines the vision and power of the faithful ones of old, who for all their apparent unimportance in the eyes of their fellowmen, went forth and began to build a new and greater civilization amidst the ruins of the decaying society into which they had been born.

He shows us how space and time have separated these spring-times of religious renewal. We have lost our past and our knowledge that the drama of revelation is played all over again every once in a while in human history. We think that we are increasingly alone in our religious belief. Our life values have become narrow and sectional. Seemingly alone, we feel weak and enervated, unable to cross

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the chasm that separates us from the courage of the comrades of the Christ.

Bahá'u'lláh has said in His *Words of Wisdom*, "True loss is for him whose days have been spent in utter ignorance of his self." Somehow in the reading of Dr. Townshend's books we find ourselves. We learn to respect our religious roots. We gain a fellow feeling for the disciples and faithful ones who circled around the Prophet in whatsoever age He appeared. We share the warm glow of love and faith which animated them. In every age of revelation of spiritual truth through a Prophet of God there are those who precede the rest of mankind in embracing the light of the new day. We learn to recognize the pattern of their service in the drama sur-

rounding the harbinger of each new spiritual springtime in the ever-evolving growth of human society.

Through these books the sea of mystery that surrounds our religious knowledge is spanned as by a soaring plane. Space and time and accidents of geography, that in the past have separated the peoples of the world, fall into perspective, and we gain a composite picture of our common religious heritage; a sense of religious oneness emerges.

Then from the depths of our former loneliness well the words, "You and I share a common past." United, we can go forward with all the peoples and races of the world and lay the foundation for the Golden Age of the Bahá'í Era.

FAITH

PHILIP AMALFI MARANGELLA

Although I see a sad world, crumbling in decay,
My inner vision clings to that resplendent Day
Decreed by God. From heaven's source the shafts of light
Shall pierce the awesome darkness of this man-made night,
And dawn shall bring to view, unprepared by lordly grace,
The temples of life's beauty in a nobler race.

Bahá'í Activity in America

1912-1921

MARIAM HANEY

'ABDU'L-BAHÁ left America on December 5, 1912, when He had finished His great work of pouring out both spiritual and material bounties as He traveled from coast to coast for, as He Himself had said: "Religion is an attitude toward God reflected in life." Countless were His generous deeds.

But He Himself took nothing from this country. He refused to accept any money for Himself or for the Bahá'í Faith. The expense of His journey to this country was refused. He instructed that the offering be given to the poor. The American Bahá'ís wanted to give Him gifts of various kinds and to send gifts with Him, but He graciously refused everything, for He was interested in no material thing of any kind.

A few days before 'Abdu'l-Bahá left America, a Bahá'í friend said to Him: "What we expected in connection with your visit to America has not happened and what we did not expect to happen has indeed come to pass. We expected an attitude of hostility toward you by the clergy and theologians. Instead of this they have welcomed you in the spirit of fairness and sin-

cerity. We did not expect the churches and religious societies would open their doors, but they have done so and most of your important public addresses have been delivered from pulpits of various denominations."

'Abdu'l-Bahá replied: "According to the record of three Gospels, His Holiness Jesus Christ went into the Temple of Jerusalem, rebuked the Jews for the degeneracy of their worship into materialistic forms and delivered the message of Divine glad-tidings. For nineteen hundred years this has been pointed out by Christians as a most wonderful event—that His Holiness without opposition from the Jews was permitted to enter their most sacred place of worship and proclaim the Word of God. Consider what had happened in this century. During the past year We have been welcomed in churches and pulpits of Europe and America by different denominations, upraising the divine standard of unity, summoning mankind to the glad-tidings of the Most Great Peace, proclaiming the reality of the Kingdom of Abhá. And this has been accomplished not only without opposition but by invita-

tion, and in a spirit of the utmost love and fragrance. Consider therefore the wonderful influence and importance of this in the future."

'Abdu'l-Bahá said of His experience in America: "The American people have a real love for advancement. They are not content to stand still. They are most energetic and progressive. When you see a tree growing and developing be hopeful of its outcome. It will blossom and bear fruit eventually. If you see dry wood or old trees there is no hope whatever of fruitage."

On His return to Palestine 'Abdu'l-Bahá continued to live, as at all times, a completely holy life, always full of activities, always encouraging, guiding, ministering to the needs of all.

Then came World War I with all its sorrows and tragedies when the greed of possession manifested itself as a definite thing among nations as among human beings.

Here reference must be made to the prophecies about this war publicly pronounced many times by 'Abdu'l-Bahá while He was in this country:

"Today the European continent is like an arsenal. It is a storehouse of explosives, ready for just a spark, and one spark could set aflame the whole of Europe, particularly at this time when the Balkan question is be-

fore the world."

On the eve of the great conflict, He said: "A general melee of the civilized nations is in sight. A tremendous conflict is at hand. The world is at the threshold of a most tragic struggle. . . Vast armies—millions of men—are being mobilized and stationed at their frontiers. They are being prepared for the fearful contest. The slightest friction will bring them into a terrific crash, and there will be a conflagration, the like of which is not recorded in the past history of mankind."

When the war finally came, outward communication with 'Abdu'l-Bahá was almost completely cut off.

This period of teaching the Cause in America was stimulated through study of the Revealed Word.

A teaching activity of the greatest importance, during this period, was the International Bahá'í Congress and Bahá'í Convention held in San Francisco, April 19-25, 1915, at the time of the Panama-Pacific International Exposition. The Bahá'í Congress was held on April 24, 1915, as a part of the program of the exposition. At the reception given to the Bahá'í Congress, Mr. John A. Britton, president and director of the exposition, officially welcomed the Bahá'ís on behalf of the Directorate of the Exposition

in a never to be forgotten address of some length, presenting to them at the same time a bronze medallion with a fitting Bahá'í inscription. In closing his address Mr. Britton said: "And, let me say to you in all honesty and candor of mind, that in the many times I have, in my official capacity, given to those who have come here, recognition of our appreciation of their participation in our affairs, none has afforded me the extreme pleasure I am afforded today by the privilege of giving this to you who represent so much to humanity."

The President of the Bahá'í Congress, Dr. F. W. D'Evelyn, accepted the bronze medallion on behalf of the Bahá'ís.

The Bahá'í Convention held at this same time, with sessions every day and night during the period, was a most fruitful activity. Both the Congress and Convention were international in scope and demonstrated how the leaven of the Bahá'í Faith welds the different races and religions in a bond of oneness. World War I, in progress at that time, showed how the world was suffering from many maladies and was in need of the Heavenly Remedy.

During 1916 and 1917, while outward communication with the Holy Land was still cut off, 'Abdu'l-Bahá living quietly in the seclusion of His home in Pal-

estine, revealed what are called the *Teaching Tablets*, which reached this country some time later. They have now been printed under the title *America's Spiritual Mission*. In these Tablets 'Abdu'l-Bahá gave very specific instructions to His followers, not only about spreading the Bahá'í Message in the United States and Canada, but in every area of the world.

During the war period 'Abdu'l-Bahá wrote countless inspiring tablets (letters) to the Bahá'ís and others which were sent forth as soon as communication was reopened. These instructions further stimulated the followers of the Faith, and activities increased everywhere, especially in America. The Bahá'ís were intense not only in teaching the Faith, but on the work connected with the Bahá'í House of Worship to be built on the piece of land which the American Bahá'ís had acquired in Wilmette, Illinois.

Among the letters 'Abdu'l-Bahá wrote to His friends outside of the Faith, was one to Mr. Andrew Carnegie. 'Abdu'l-Bahá addressed him in this way: "O thou illustrious soul! O thou great pillar of the palace of universal peace!" Coming from 'Abdu'l-Bahá these were not idle words fulsome in their implications, but recognition of the services of Mr.

Carnegie along the lines of peace. In this letter to him, 'Abdu'l-Bahá repeated His prophecy concerning World War I, and emphasized the requirements for a lasting peace.

Another letter of importance was one written by 'Abdu'l-Bahá to Honorable William Sulzer, former Governor of New York, in which letter among other things 'Abdu'l-Bahá wrote: "Your epistle concerning the League of Nations has been received and read with great joy. I am hopeful that the members of the League of Nations, especially President Woodrow Wilson, the well-wisher of the world, shall be confirmed in this, that in accordance with the Teachings of Bahá'u'lláh there shall soon be established a Great Tribunal the members of which shall be composed of the best men and women from all the governments of the earth. This Great Tribunal must be the guarantor of universal peace."

To the Bahá'ís in London, 'Abdu'l-Bahá wrote a letter during this particular time in which He referred to the text of a tablet He had revealed some months before and which was widely spread. He closed the text with these Words: "Thou didst complain of the decline of trade. This year calamities, unfortunate decline and corruption have encompassed the world. Now the

proof is apparent to all. 'Abdu'l-Bahá in churches. . . and meetings in most of the cities of Europe and America loudly proclaimed the Cause of His Holiness Bahá'u'lláh and called (people) to the Kingdom of Abhá. And He ('Abdu'l-Bahá) brought forth luminous proofs and stated clear conclusions and manifest arguments. There remained no excuse for any soul whatsoever, because most of the talks were published in newspapers and spread in the world. Notwithstanding this, still the people are captives in the sleep of negligence and are prisoners of nature and inattentive to Reality. Still the people desire material luxury to such a degree that . . . the trumpet of Israfil summoning mankind to resurrection, does not awaken them. Of course this negligence, unthankfulness and unmindfulness are the causes of regret, distress, war and dispute and produce devastation and misfortune. If the people of the world do not turn to the Greatest Name (Bahá'u'lláh) great misery will follow."

'Abdu'l-Bahá expressed a similar thought in these words after His return to the Holy Land: "We crossed oceans and seas and knocked at the door of Europe and America, warning them of the great calamity, but they were in such deep slumber they could not be awakened."

The divine character of 'Abdu'l-Bahá's life and teachings was not appreciated or realized by the masses of people. Was this due to selfishness, incapacity, slothfulness and preoccupation? Let each one answer the question for himself. The Bahá'í laws are not rules and regulations forced upon humanity from its own level, but the Word and Will of God, that Word which carries with it Perfection in all things. 'Abdu'l-Bahá said: "The Revelation of Bahá'u'llah is not mere history; it is the Voice and Will of God. . . Peter perceived Christ when thousands of Jews saw Him not. Peter reached that station at once. This knowledge is the glance from the eye of God. It is more precious than all the wealth of the world." He also said that the people "did not wake up by the Voice of Christ nor did they gain consciousness. Now again the same is the case in the Manifestation of Bahá'u'lláh."

'Abdu'l-Bahá was once asked: "What shall I say to those who state that they are satisfied with Christianity and do not need this present Manifestation?" He answered: "Let them alone. What would they do if a former king had reigned and a new king was now seated upon the throne? They must acknowledge the new king or they are not true subjects of the Kingdom. Last year there was

a springtime. Can a man say, 'I do not need a new springtime this year, the old springtime is enough for me?' No, the new spring must come to fill the earth with beauty and brightness."

Another teaching activity of the utmost importance during the last months of this period (1912-1921), was the organization of the first Amity Convention for harmony between the races, especially the colored and white Americans. This Inter-racial Convention held in Washington, D. C. covered a period of three days, March 19, 20, 21, 1921, with sessions morning and evening. The program records the fact that government officials and other distinguished individuals contributed their efforts toward the success of this outstanding Bahá'í teaching activity. Among these might be mentioned Honorable Moses B. Clapp, former U. S. Senator from Minnesota; Honorable Theodore Burton, U. S. Senator from Ohio; Honorable Martin B. Madden, former Representative in Congress from Illinois; Mr. Alfred Martin, President of the Ethical Culture Society of New York; Mrs. Coralie Franklin Cook, member of the Board of Education, Washington, D.C., Rev. Dr. Jason Noble Pierce, and many others. There was a Bahá'í speaker and Bahá'í chairman for each session.

This Convention was planned by Mrs. Agnes Parsons who acted upon the instructions from 'Abdu'l-Bahá. It attracted one of the largest groups ever gathered together under Bahá'í auspices up to that time. The happiness created by this Convention was heavenly, and no one in attendance, it is certain, could ever forget the spiritual forces operating at every session. 'Abdu'l-Bahá had said of it: "Never since the beginning of time has one more important been held." This one was called the Mother Convention, and from it many other Bahá'í Amity Conventions for interracial harmony have been born down through the years. It was a teaching activity which brought the greatest happiness to the heart of 'Abdu'l-Bahá, for He has (and we repeat) emphasized the fundamental need for racial harmony and good will by His Words and deeds, and indicated what would happen if unity were not established.

Step by step the world has

been sweeping on toward the fulfillment of the magnificent and stupendous aims of the Bahá'í Faith, and one day in the not too distant future it will be evident that the bestowals of God are endless and that "Bahá'u'lláh's teachings are the health of the world." Abundant are the evidences that the Bahá'í Revelation was born of God, that it is the latest and greatest Manifestation of God's omniscience, and that "unsupported by any of the advantages which talent, rank and riches can confer", its devotees have pressed forward with loyalty and devotion spreading faithfully the great God-Message of this New Age through the care of 'Abdu'l-Bahá Who said, "these seeds which are scattered here and there are spreading strong roots in the bosom of the earth and these will develop and grow until many harvests are gathered."

Number nine in a series of notations on Bahá'í activity in North America from 1893 to 1921.

The world of humanity cannot advance through mere physical powers and intellectual attainments; nay, rather, the Holy Spirit is essential. The divine Father must assist the human world to attain maturity. The body of man is in need of physical and mental energy but his spirit requires the life and fortification of the Holy Spirit. Without its protection and quickening the human world would be extinguished.

—'ABDU'L-BAHÁ

WITH OUR READERS

THE words of 'Abdu'l-Bahá which make up the opening pages of this issue were spoken by Him at the Hotel Victoria in Boston, July 23, 1912. They are taken from the book entitled *The Promulgation of Universal Peace* which is the collection of the addresses given by 'Abdu'l-Bahá in the United States and Canada in the course of His tour throughout the two countries in 1912. After forty years of imprisonment in 'Akká Palestine, 'Abdu'l-Bahá was released in 1908. In the fall of 1910 He began three years of travel. Of 'Abdu'l-Bahá and the importance of His travel Shoghi Effendi has written in *God Passes By* as follows:

"'Abdu'l-Bahá was at this time broken in health. He suffered from several maladies brought on by the strains and stresses of a tragic life spent almost wholly in exile and imprisonment. He was on the threshold of three score years and ten. Yet as soon as He was released from His forty year long captivity, as soon as He had laid the Báb's body in a safe and permanent resting place, . . . He arose with sublime courage, confidence and resolution to consecrate what little strength remained to Him, in the evening of His life, to a service of such heroic proportions that no parallel to it is to be found in the annals of the first Bahá'í century.

"Indeed His three years travel, first to Egypt, then to Europe and later to America, mark, if we would correctly appraise their historic importance, a turning point of the ut-

most significance in the history of the century. . . . He Who, in His own words, had entered prison as a youth and left it an old man, Who never in His life had faced a public audience, had attended no school, had never moved in Western circles, and was unfamiliar with Western customs and language, had risen not only to proclaim from pulpit and platform, in some of the chief capitals of Europe and in the leading cities of the North American continent, the distinctive verities enshrined in His Father's Faith, but to demonstrate as well the Divine origin of the Prophets gone before Him, and to disclose the nature of the tie binding them to that Faith."

Robert Reid sends his contribution "The New Age" from Australia. With it came a short letter with a bit of personal news which makes us feel closer to him and our Australian friends. The letter is dated Wollongong, New South Wales, and he says: "We are a very young group in Wollongong for my wife and I are the only believers, but we are gradually making the principles of the Faith known and hope to have some additions to our group in the near future." A second letter tells of the Reids' having taken up residence in Melbourne, a city of 1,100,000.

"Poverty Will Be Removed" is a talk given by Martha Root, probably more than once in her extensive travels around the world. It was sent to *World Order* by Katharine D.

MacPhee. Of Martha Root 'Abdu'l-Bahá wrote, "Thou art really a herald of the Kingdom and a harbinger of the Covenant and doest self-sacrifice. Thou showest kindness to all nations; thou art sowing a seed that shall in the long run give rise to thousands of harvests; thou art planting a tree that shall till eternity put forth leaves, blossoms and fruits, and whose shadow shall day by day grow in magnitude." The last twenty years of her life were spent in traveling throughout the world giving the Message of Bahá'u'lláh. At her passing Shoghi Effendi wrote, "Posterity will establish her as foremost Hand which 'Abdu'l-Bahá's will has raised up in first Bahá'í century."

With the manuscript "The Army Does Something to a Man," sent by John H. Stroessler was this little note: "One of the brightest spots in the month is the arrival of *World Order*. I have just finished the August and September numbers with great pleasure. I couldn't help noticing your plea for more manuscripts, so I am submitting the enclosed one. While it doesn't merit a place in your magazine, it will at least afford you with more material from which to make your choice." [We can always use well written pieces of this human interest type.—Editors' note]

He adds that he will soon be out of the army and will be in Seattle.

Mary Marlowe's poem "Spiritual Springtime" was written for Naw-Rúz and read at the Boston-Brookline gathering Naw-Rúz, 1945 (102 Bahá'í Era). In our recent January number was her prose piece "Fruit in Abundance". Mrs. Marlowe's home is in Portsmouth, New Hampshire.

This month's editorial, "The Call to Greatness," is by William Kenneth Christian, whose name is familiar to readers of *World Order*. Mr. Christian, as announced in this department in our January issue, has recently been appointed by the National Spiritual Assembly to the Editorial Committee of *World Order*.

Arthur Dahl, Jr., contributes a review of the book *One Nation*. In our December, 1945, issue he contributed a review of an article by John Dewey entitled *Challenge to Liberal Thought*. It is through reviews such as these that Bahá'ís who do not find the time and opportunity for such wide reading may be kept in touch with the best thought of those who are outside the Bahá'í Faith and yet have similar aims along some phase of our Faith. And some of us may be guided to read some of the books reviewed in these pages. Mr. Dahl's home is in Palo Alto. He is chairman of the Geyersville Bahá'í School committee.

For over a year we have been publishing from time to time appreciative reviews of Bahá'í books. "The Christian Heritage" is another in this Bahá'í literature series. In this review Phyllis Hall makes us feel how invaluable are these two books by Dr. Geo. Townshend, one of the few among Christian clergymen whose eyes are open to the true meaning of the New Day. Miss Hall has previously contributed an article in our April, 1945, issue about the Springfield Plan entitled "A New Attitude in Education". Miss Hall's work is with somewhat defective children in the Detroit schools. She writes that if anyone has an abacus that she would like to donate, it

would help her in teaching these children to count. Miss Hall's address is 2387 Woodstock Drive, Detroit 3, Michigan.

With this issue we bring to a close the series of notations by Mariam Haney covering some of the teaching events of the Faith in America during the years 1893-1921. The first in the series was in the February number of 1945. Mrs. Haney's home is in Washington, D.C.

* * *

Shortly after the review by William Kenneth Christian of Emeric Sala's book, *This Earth One Country*, was in type for our February issue, air mail from England brought us a review of the same book by Marion Holley Hofman. Mr. Sala's book seems so important just now in its practical world approach to the Bahá'í Faith that we would like to print this second review. Also contributions from other lands help to tie together more firmly members of our Faith in different countries. Also contributions from Marion Holley Hofman are always welcomed by *World Order* and we hope she will find time to send us others soon. Mrs. Hofman's home is now in Northampton, England and was formerly in California. The introductory paragraphs of Mrs. Hofman's review follow:

"Emeric Sala's book, *This Earth One Country*, reaches England on the eve of the convening of the General Assembly of the United Nations (January 10, 1946). Although written apparently before the San Francisco Conference, the book could not be more timely. All the world now knows that the institutions embodied in the United Nations Charter are far from adequate to meet the threat

of atomic war. But what does the future require?

"One wishes, at this very juncture, that representatives of governments and, indeed, the people of all nations could become familiar with Mr. Sala's lucid and convincing theme: The only foundation of peace, and of that justice and economic welfare for which the hearts of men now yearn, is the establishment of a true supranational community, a federation of the members of the human race. And the achievement of that mighty federation waits on the application of the spiritual and social principles which constitute the Revelation of Bahá'u'lláh."

And this brief paragraph seems especially important for Bahá'ís: ". . . Bahá'ís the world around find themselves confronted with an urgent but staggering task: how to bring vividly and convincingly to the attention of masses of men the Divine Program which they alone recognize and support. And it is for this task that Emeric Sala has provided yet another invaluable tool."

The review closes with these words which we heartily endorse: "Our thanks go to Mr. Sala, who has made available a real and effective instrument for all those who would understand the principles and practice which characterize the world community of Bahá'u'lláh."

Our readers will recall that we printed a condensation of Mr. Sala's chapter on Islám in our February and March issues, 1945.

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The index for volume eleven completes this issue. Our April number will begin volume twelve.

—THE EDITORS

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